

Racial Conscience-1915

THE SOUTH FROM A SHOWMAN'S VIEWPOINT.

The Salem News Whitney.

The South, bounded by the Atlantic, on the north by the Ma-son and Dixon line, on the west by the "Fishes of Waters," on the south by turbulent Mexico and the warm waters of the gulf, cooled by the tem-perate winds of the northern and warmed by the tropical breezes of the southern zones; its mountains of indigenous mineral wealth, fertile val-leys, gushing oil wells; its numerous waterways and admirable facilities for agriculture and manufacture, is a veritable promised land that is at-tracting the capitalists of the world.

Its heterogenous population makes it a land of inconsistencies, contradic-tions and paradoxes. Its people are ruled by traditions, swayed by their prejudices and governed by their pas-sions. They form an odd composite of good and evil, thrift and sloth, vi-vacity and inertness. It is almost im-possible for an alien, or any other than a Southerner, to comprehend the strange, absurd, fantastical, irrecon-cilable conditions that obtain between the whites and blacks of the South. They are bound by irreverent ties of blood and segregated by absurd no-tions of caste and color. They are associated by economic conditions and separated by obsolete traditions and ridiculous ideas of social equality. Their intercourse is felicitous when the Negro is in a capacity of inferior-ity to the whites, and discordant when the positions are reversed. Friendship ties, cemented by years of faithful service of black to white, are indissoluble, while any exigency that places the Negro in a position of equality to or superiority over the whites is intolerable to the whites.

I have been called an insolent "nig-ger" and threatened with annihilation for not doffing my hat in a white res-taurant where there were only white men, all of them wearing hats of such enormous proportions as to render their faces indistinguishable. A white man in Greenville, S. C., with silvered hair and benignant countenance, en-counterd me at the gate entrance to his palatial mansion and raised his hat in friendly salutation. I raised my own and bowed with reverent re-spect to this highest type of gentle-man.

One of our boys, desiring to pur-chase a shirt, entered a small store in a West Texas town and asked for a white, stiff-collared shirt, number 17. The proprietor eyed him for a moment, turned a shelf and pull down a blood red shirt size 17, and handed it to the boy, remarking significantly: "This is the kind of a shirt for a nig-ger." The boy started to expostulate when the man reiterated ominously: "This is the kind of shirt for a nig-

ger." The boy laid down a dollar and left with a red shirt two sizes too large and utterly worthless to him. In the largest store of the same town the proprietor welcomed several mem-bers of the company, engaged them in friendly conversation, thanked them kindly for their purchases, opened the door for their exit and ex-tended a cordial invitation for them to return.

In Palestine, Texas, I saw a white man knock another white man down a flight of stairs because the man had slapped the face of an old Negro, who had accidentally jostled him, and who was in the employ of the first men-tioned white man.

"Don't bother my nigger," uttered by a Southern white man, means that he will go the limit to back up his portentous warning.

In Kentucky a white judge sold his personal belongings to pay his ex-penses to a Northern city, there to plead the case of a wayward son of an old auntie who had been in the judge's family and employ since slavery times.

I have seen a white policeman knock a Negro woman down with his club, place his knee on her breast and gouge her repeatedly in the face and eyes with his "billy" while other Ne-groes looked on impotently or apa-thetically. The whites standing about observed with indifference.

It is wrong to call the Negro of the South a coward. The Negro knows he has absolutely no chance. When a Negro strikes back at a white man, every white man's hand is against him morally or physically. The Negro knows that not only is his life at stake, but the lives of his brothers, sisters, parents and oftentimes the whole Negro community. The white man knows that the Negro realizes his position, and perpetrates his persecu-tions and injustices with impunity. It is the white man who takes advantage of this situation that is the coward. Most any Negro would "strike back" if he had an equal chance in law and only his own life was endangered by so doing.

When we first traveled South, white men in the smaller towns used to hang about our car like filthy buz-zards, threatening to make a forcible entrance and drag our women there-from. Had I but cast a lustful eye towards a woman of their race, these same white men would have lynched me without a single compunction of conscience.

There are white men in the South who boast of their illegitimate Negro children, maintaining them in com-fort, sometimes luxury, who would vote to annul every marriage between white and and black and to make in-termarriage between the two races illegal in every state.

The Southern whites refuse to sit in theaters or other public places on terms of equality with the blacks, but stretch a rope or a flimsy piece of cloth between the two and the prob-lem is solved. In restaurants, if one counter is labeled "for whites" and the other "for Negroes," the two races will eat the same food under the same roof without having their digestion impaired. In West Texas, where storm cellars are an indispensable palladium against the furious sand storms of that region, I have been told that all lines of distinction are abol-ished in times of disaster and that the whites welcome Negroes in their earthen havens, because of the Ne-groes' religious zeal and their ability to pray louder and longer than the whites.

Among the police and civic officials, in many of the Southern towns, there is a tendency to foster and even en-courage certain crimes among Ne-groes. Gambling dens, "speak-easys," and lewd houses are often run with the full knowledge of these authori-ties, they deriving therefrom a lucra-tive graft.

"Jim-crowding," while a state law in all Southern states, is practiced un-lawfully in most instances. The law provides that railroads furnish equal accommodations for whites and blacks. This is seldom done. The coaches are usually inferior in quality, or the space allotted to Negroes in a regulation coach is nearly always inadequate. In the stations, except in the larger cities, the waiting and toilet rooms are nearly always unsanitary and filthy be-yond belief.

Whenever the race problem is being argued between Northern and South-ern white men, the Southerner is wont to exclaim: "We only can solve the problem, because we know the Negro!" But after nearly nine years' travel to all parts of the South and constant contact with both whites and blacks, I have come to the conclusion that it is the Southern Negro who knows the Southern white man. He is familiar with his characteristics, idiosyncracies and his weaknesses, and by a unique system of cajolery, flattery and deceit is able to obtain most anything from him but social equality. In a marked measure they might obtain even "social equality" were it not the indispensable posses-sion of the Southern white politician, who never fails to flaunt this "buga-boo" at the poor whites, who jump at the bait like a bullfrog at a piece of red flannel; with their votes, the politician is able to obtain office, pres-tige and a goodly income.

The South is really the place for the Negro. The better class of Southern Negroes, who live within the law, enjoy a high degree of peace and prosperity.

In the North, the white schools and colleges are open to the Negro. There

is a fine pretense of justice and a show of equality. Yet the Northern Negro finds nearly every avenue of industrial and professional endeavor closed to him. In the South the Negro is able to ply every trade and profession. Business enterprises in the South are far in excess in number and size to those of the North, because the Northern Negro is forced into close competition with the whites, while those of the South are supported by large Negro populations. The South has the advantage in the amount of property owned and they are rapidly acquiring more.

We have been traveling South for nearly nine years, and have had no serious difficulty. We are received hospitably and supported loyally by the colored people. Wounded pride is the most serious damage the whites have done us, and that same is in-flicted upon us in the North. In the South our position is clearly defined. The ubiquitous sign, "for Negroes only," leaves no room for doubt. In the North one never knows just where or when one will be accepted or refused.

The white stagehands are our friends and readily do anything in their power to minister to our com-fort and convenience. The South is the only profitable field for a colored theatrical company.

A PROTEST.

WHEREAS Anheuser-Busch have placed life-size pictures on bil-lboards throughout the streets of St. Louis, Capital to advertise their business; and,

WHEREAS—This great Brewing Enterprise does a business as ex-tensive as is our National area, and consequently must have placed such pictures throughout our country; and,

WHEREAS—These burlesque pic-tures are of the worst specimens con-ceivable of Negro Americans in form, feature, dress and environment; and,

WHEREAS—This great business concern has departed from its cus-tom of selecting the most eminent Caucasian Americans to advertise their products and have resorted to portraying the worst specimens of Negro Americans; and,

WHEREAS—Such pictures are impressing white Americans that in spite of the Negro's contact with a civilization that is highly cultural, he is still gross in physique, savage in feature, antiquated in dress and degenerate in home life and will, if constantly kept before the Negro American, make him despise himself for no other reason than that the American people scorn and belittle men who have committed the crime of having been born black instead of white.

BE IT RESOLVED:

First—That we, the representa-tives of 100,000 Americans of the National Capital, in mass meeting

assembled at Zion Baptist Church, December 21st, 1914, earnestly pro-test against this defamation of Neg-ro life by such caricatures displayed at any place and in any way what-soever; and,

Second—That we urge Anheuser-Busch to withdraw immediately from view everywhere, all of these burlesques and parodies that do noth-ing more than hold the Negro up to ridicule and contempt.

Respectfully,
The Protest Committee,
REV. E. E. RICKS, Chairman.
REV. M. F. SYDES, D. D.
REV. ARTHUR RANDALL, D. D.
REV. J. M. WALDRON, D. D.
MISS NANNIE H. BURROUGHS,
A. M. Secretary.

LARGE AUDIENCES HEAR TALKS BY COLORED MEN

Speakers Follow the Propaganda of DuBoise and Booker T. Washing-ton for Negro Betterment.

Large audiences of representative col-ored citizens heard the addresses deliv-ered last night by the Rev. R. W. Bag-nall, of Detroit, and the Rev. A. Clayton Powell, of New York city. Mr. Bagnall appeared under the auspices of the local branch of the National Association for the Advancement of Colored People of which R. L. Brokenburr is the president, and Mr. Powell addressed a citizens' meeting in the auditorium of the colored men's branch of the Y. M. C. A. The speakers might be said to represent the two schools of ne-gro thought regarding the ultimate solu-tion of the race problem and for most part their theories of solution were wide-ly divergent. Though neither speaker committed himself, it could easily be seen from the addresses and the undercurrent of their thought, that they were follow-ing the DuBoise and the Booker Wash-ington propaganda to no uncertain de-gree.

Mr. Bagnall spoke on the theme, "A Way Out for the Negro," and commended in the strongest terms the work of Mr. Washington for the racial uplift of the colored people, but advised that his ideas must be supplemented to a large degree.

The Rev. Mr. Powell spoke on "Little Foxes," basing his talk on the little weaknesses of the colored race that would eventually operate to their destruction if not corrected.

Reliance on the Colo. d Man.

Editor of The Newark Eagle:

The editorial in The Eagle about the patriotism of the colored man and his readiness to organize and, if nec-essary, fight for his country was just right. The colored man is native-born, and if some sentimental people put the hyphen "afro" to his Ameri-

anism, that is their conceit, for he has no more to do with Africa than he has to do with Alaska or China. He is American thoroughbred.

Now, I don't want to see war for our country. God forbid. But wars don't come by invitation, and, as a rule, it is forced on a weaker nation. Just now we are a weak nation, weaker in a military way than Mexico or Canada, our near neighbors. It is common sense, therefore, to prepare for a possible war in the future, and if one is forced upon us it will be a very serious war for us.

But what I desire to say, speaking for all Americans of color, that when war does come our country can rely upon every colored young man to help fill its armies and fight its battles. And the colored man will know that by fighting shoulder to shoulder with his white brother he will be breaking down the social barriers. A COLORED CITIZEN.

Newark, October 29, 1915.

New York Globe

25 June 1915

Loyal Colored Americans.

Editor of The Globe, Sir—Allow me as a loyal citizen—colored American—to dwell briefly on the attitude of certain German-Americans whose letters to your paper I have read. Many of these warn us of internal trouble should we be forced into war with Germany. Now, Mr. Editor, if this is really the attitude of representative German-Americans and the mass of that body, should we not face the danger squarely now—at a time when they can do us the minimum of harm?

Certainly rebellion and sedition would be distressing. But how much more so under circumstances where the disloyal citizens would be in position to render aid and comfort to an invading army than now, when Germany can spare us no army, and could not get them across the seas if she could spare them.

Let the President go forward fearlessly in his anti-submarine policy. The country is behind him—except for the hyphenated, and we are in a better position to deal with traitors to-day than we ever would be again. We would not have to send any army to Europe, and it's just as well to find out now who is with us and who against us.

In the defense and upholding of the honor of this country the colored man has always contributed his share. We are ready to-day to support even Woodrow Wilson—as President—as the enclosed editorials from one of our leading colored papers will inform you. Again I say if there is to be any trouble with our hyphenated citizens let it come to-day while Europe is busy at home.

C. VALENTINE.

York, June 14.

SEATTLE, WASH. POST INTELLIGENCER

ple of Seattle, held last night at the African Methodist church, Fourteenth avenue and Madison street. A large crowd was in attendance and tributes of the most glowing nature were paid to the man who "wielded the pen which abolished the chains of slavery."

Lieut. Gov. Louis F. Hart was down on the program to deliver the chief address of the evening, but he did not attend. Andrew R. Black was chairman of the evening and addresses were made by Rev. W. D. Carter and Rev. H. Milton Micken.

The rostrum was decorated with American flags and bunting, in the middle of which were framed pictures of Abraham Lincoln and Frederick Douglass, the great negro orator.

The lives of Mr. Lincoln and Mr. Douglass were traced from boyhood.

"The names of these two men are foremost in the minds of all negro people," said Rev. Mr. Carter. "There is not a colored man, woman or child who does not know of the events that have marked the life of Mr. Lincoln, one of the greatest men ever born."

kept his pre-election pledges in that colored employees in the civil service department at Washington have been discriminated against. Trotter advised the colored people to contend now for their rights as citizens of this country, whose destiny they have helped to shape while they have the sympathy of many white friends both north and south.

He read a number of editorials from leading papers not in sympathy with the attitude of the administration toward colored citizens.

An Indianapolis branch of the National Independent Equal Rights League was organized at the meeting last night, with Mrs. Emma Brown Buckner, formerly of the public schools of this city, as president. The other officers are: Miss Alice Kelley, vice-president; Dr. O. W. Langston, secretary, and the Rev. G. W. Gore, chaplain.

MEMPHIS, TENN. APPEAL

WILL ORGANIZE NEGROES.

Civic League Promotes Meeting at Collins Chapel Tonight.

How best to organize the negroes of Memphis will be the general purpose of a meeting to be held tonight at Collins' Chapel C. M. E. Church, Washington and Orleans Street.

The choir of the St. John Baptist Church will furnish music for the occasion.

The principal address will be delivered by the Rev. Sutton E. Griggs, educational secretary of the National Baptist Convention, whose subject will be "Nature's Great Dream Concerning the American Negro." The speaker is the author of several books.

Some of his works are said to be in the

Cossitt and Goodwyn Institute libraries. The Civic League has engaged his services as a speaker to inspire the negroes of the south to make full use of their contact with the white people of this section.

Rev. W. J. McMichael, pastor of the St. John Baptist Church is president of the league.

Admission to the meeting is free.

NEGROES BACK "DODGERS BILL."

Think That the Game Tends to Degradate Race.

Senator A. J. Gilchrist issued a statement today, in reply to criticisms that have been made on the Gilchrist-Milligan bill, that seeks to stop the game of throwing baseballs at negroes' heads along the Coney Island Bowery.

"The so-called 'Dodgers bill,'" says Gilchrist, "is promoted by the negroes of the State who consider it not alone unhealthy for the negro but degrading to the race and lowers its members in the estimation of the whites. Moreover, it is a source of great embarrassment to a respectable negro passing a show of that character, to hear the comments made by bystanders upon the race generally."

COLORED PEOPLE ORGANIZE BRANCH OF RIGHTS LEAGUE

Action Taken After Meeting Is Addressed by William M. Trotter, Editor of Colored Paper.

William M. Trotter, of Boston, publisher of the Boston Guardian, devoted to the interests of colored people, addressed a meeting of colored citizens at Bethel M. E. church last night under the auspices of the Good Citizens' League, of which F. B. Ransom is president. Trotter talked on "The Segregation Policy of President Wilson." He told of his interview, some time ago with the President, during which the executive took offense at Trotter's remarks.

Trotter says that Mr. Wilson has not

COLORED PEOPLE HONOR MEMORY OF LINCOLN.

Large Crowd Listens to Patriotic Addresses at Meeting Held in African Methodist Church.

The life of Abraham Lincoln was eulogized in several eloquently sincere speeches at the annual commemorative Lincoln day services of the colored people.

Racial Consciousness—1915

COLORED FOLK RALLY; REFUTE PROF. MYERS

Figures Presented at Academy
Meeting Showing That Race
Is on Uplift.

SPEECHES OF ENCOURAGEMENT.

Commissioner Ingersoll, Father Bel-
ford and Colored Orators
Create Enthusiasm.

The protest which has been growing steadily in the minds of the colored citizens of Brooklyn since Professor William Starr Myers made a remark concerning the morals of their race on February 28 last, in the course of a lecture delivered before the Brooklyn Institute, broke into denunciation at a mass meeting held last night at the Academy of Music.

Dr. R. C. Ransom, the Rev. John L. Belford, Miss M. R. Lyons and other speakers vied with one another in furnishing facts and figures in reply to the Princeton professor, while the audience, which filled the hall, responded with applause.

But Professor Myers' criticism was only one of the subjects dealt with. The play, "The Clansman," was attacked, and the action of President Wilson toward "Jim Crow" legislation was denounced. The proceedings were further enlivened by an organ solo, the singing of "The Battle Hymn of the Republic" and "My Country, 'Tis of Thee."

The Rev. W. L. Lee introduced George E. Wibecan as the presiding officer. He said:

"We have reached a period in the progress of the race that requires earnest attention, patience and everything that goes to make us feel satisfied that in this, 'the land of the free, and the home of the brave,' the men and women of color may be able to play their part as other races do. We are here tonight to protest against defamation, not only on the part of groups of men, but from the lips of men who stand for the highest civilization and education.

"We believe that in fifty-two years we have made good. In this Borough of Brooklyn, where we have in church property nearly \$1,500,000 invested and nearly \$3,000,000 in homes, the highest

development in culture, in family life and all those things that go to make progressive citizenship, with the sacredness of womanhood embraced in the life of the women, we have a right to protest against the demagogue who spreads abroad his unfriendly propaganda.

Park Commissioner Raymond V. Ingersoll was the next speaker. He said in part:

"Many of us realize that one of the priceless blessings of American life is the fact that our mixture of national and race elements has made us comparatively tolerant of superficial differences. Let us be broad and cosmopolitan in dealing with each other. Let us oppose to intolerance a spirit of fairness and liberality, and if some speaker or playwright shows a contrary spirit let us, while repudiating his false statements, be as philosophical as is possible under the circumstances, so that we may not catch from him the narrowness to which we object.

Calls Negro Fully Up to Standard of Intellect.

Miss M. R. Lyons followed with a telling speech and was enthusiastically received. Among other things, she said: "The negro is not a nation; he is indigent to American soil, and on a par with all Americans, in that, like them, he is a lineal descendant of forefathers born in other countries. In his habits and convictions, in his moods and thought and in his modes of action the negro is an American. The negro is fully up to the standard."

Dr. R. C. Ransom, whom the chairman spoke of as the "lion of his race," said, in part:

"Professor William Starr Myers hails from Princeton University. His outgivings on the race question will be better understood in the light of this fact. Princeton is a Southern school on Northern soil. No negro student, however well prepared, has ever been permitted to matriculate in its courses.

"Professor Myers says that he does not believe on social equality. I do not believe in white supremacy. Our republic cannot stand if it is to be based upon wealth, color, religion or race. Professor Myers would debar negroes from participating in government in common with other Americans in the government in which they live.

Father Belford Gives His Views on Racial Situation.

Father Belford then addressed the meeting. He was received with a demonstration of welcome. He said in part:

"I am sorry that the professor is not here. At least he should have been bound hand and foot, kidnapped and placed in the midst of this audience and compelled to witness the quality and the enthusiasm of the people here and hear the enthusiastic addresses that have been given. I think he would have tried to find a rat hole some place in which he might be at home. Now I would like to move a resolution that we change the name of the professor from Myers to Mire. He certainly brought a lot of that with him here, and he was most industrious in flinging it about. But unfortunately for him he flung it in the air, and it all came back on his own head.

"I come here tonight, with a feeling of very great sympathy. I belong to a church that has been persecuted since it was established, and it is persecuted

now and here. And I am a descendant of a race that has been persecuted ever since it began to exist. There is fighting blood in every race that has been persecuted, and it only takes an opportunity for that race to give evidence. I sympathize with you for the insults that have been thrown in your face."

Letters of sympathy with the object of the meeting and regret at not being able to be present were read by the chairman from the Rev. Dr. S. Parkes Cadman, the Rev. J. Howard Melish and the Rev. Dr. William M. Brundage.

A resolution, of which the following is a digest, was adopted at the close of the meeting:

"Because of the rising tide of race prejudice in all parts of the country, and realizing that these conditions constitute a dangerous menace to our welfare in this country, we firmly and earnestly protest against a continuance of these conditions which, if not suppressed, will end in a lawlessness in which no citizen, black or white, will be secure in his rights."

NEGRO AND WHITE

MAN IN MISSISSIPPI

The Christian
Editor's Observation Concerning Whites
and Negroes in Mississippi—First
State to Repudiate Negro Citizenship
—Whites Not Entirely Against Negro.

By. R. R. Wright, Jr.

I promised to write with reference to my observations with regard to the relations of the Negro and white man in Mississippi. This is no easy task; nor is it one which I covet, for the difficulties of rendering a correct judgment are so great one is more liable to be wrong than right. Yet my obligations to the Recorder's readers force upon me these few observations.

Mississippi, I had always supposed was the worst State in the Union so far as the relation of races is concerned, and even though I may not change my opinion, still I have observed enough to acquit it of the charge of total depravity. Mississippi was the State in which Negroes made most political headway just after the war, owing both to the fact of the aggressive young Negroes in the State, as well as to the overwhelming majority of Negroes in the population of the State. When the reaction came, Mississippi was the first State to repudiate the amendments which conferred citizenship upon the Negro. In 1891 Mississippi disfranchised the Negro.

Then Mississippi has produced Vardaman, who is the worst Negro hater in the land, and has done more against the race than any other man in the country with the possible exception of Ben Tillman, of South Carolina.

Yet even in Mississippi there are

signs that the white man is not entirely against the Negro. In every conference we met we were welcomed by whites, except at Vardaman's home, Greenwood, Miss. At Coldwater the mayor; and others spoke, and every night large numbers of whites attended the conference, the Baptist as well as the Methodist ministers taking seats on the platform. At Port Gibson the mayor and Methodist preacher welcomed us, and although the Methodist brother got no further than welcoming us "to the streets of our beautiful city," his interest was genuine, for he called again. At Shelby, a brilliant young lawyer, the Baptist and Methodist preachers, welcomed us, and at Belzoni whites attended all of the evening services, and on Sunday.

Not only did the whites attend, but they contributed liberally. At Coldwater we had a "white folks table," presided over by the white Baptist, and the Methodist minister, and a "colored folks table," presided over by our finance committee. As soon as collection was called every white man and woman got up and put their offering on the table, giving in less than two minutes \$12.00, while the colored people gave less than \$1.00, though after they got their breath and three songs had been sung, they gave more than the whites. At Shelby three white men gave \$5.00, and to encourage our educational work, increased it to \$21.50, out of a total collection of \$51.50.

The speeches of the whites to the Negroes were practical and sympathetic, directed to a better understanding between the races. Every one of the white speakers urged education and thrift. Both Methodist ministers paid a great tribute to the Negroes' religion.

At many places the whites bought books by our authors. At Port Gibson one man bought Bishop Allen's Life, read it through and came back next day, told us about it, and urged young men to follow his example.

The newspapers were very considerate. The Natchez daily paper published from one to two columns every day; the Jackson Daily News, and Memphis Commercial Appeal, the New Orleans Item had reports. Bishop Conner's remarks were widely quoted, both his sermons and addresses. In Belzoni, a town in which we did not know a paper existed, a liberal report was given and sample copies handed out.

Everywhere I have been I have found white men on friendly terms with Negroes. Those who attended our meetings seemed genuinely pleased. There was nothing lonesome as one often finds among whites in the North; nor did they leave just as in the country with the possible exception of Ben Tillman, of South Carolina. In every case the Methodist preachers told us that they believed

that "of one blood God created all nations," etc.

In discussing the question with the people, I found no Negro who did not have his white friend. Indeed nowhere are the Negro and the white man closer together than in these parts. A Methodist minister in Shelby told us his conference had given \$500 to Negro education; while a Baptist said his denomination had given \$50,000 for a school for Negro Baptist preachers.

That the white man is genuinely fond of the Negro there is no doubt.

On the other hand, there is the white man who hates the Negro with a genuine hatred. He believes that the Negro should be the white man's inferior in every thing and should so recognize. This man is not the superior white man, but the inferior and often ignorant white man. It is he who causes all the trouble. He believes, or seems to believe, the Negro is here to be exploited by him. He will cheat the Negro. Still he will drink whiskey with Negroes, and get Negroes to do illegal things for him. He will cry out against social equality, but he will degrade Negro girls. He is as aggressive as he is vicious, and is the willing tool of the politician who desires to ride into office on a platform of race hatred.

Now, one of the greatest needs of the situation from the white man's side, it appears to me, is an awakening of the better element of white people to a sense of their duty as citizens and Christians. The social concept of Christianity is not slowly making its way into the South. The Southern Christian of the white variety, like the Negro Christian, has been too busy about his individual salvation and the general getting to heaven of us all to think about the obligations of our every-day life. Hence the good white man will go his length to protect his cook's son, or his nurse's daughter, or some other Negro personally known to him; but will not stir to interest himself in a more unfortunate Negro, who has not touched his life.

We hear a great deal about the Southern white man is the Negro's best friend. That statement is individually correct, but not generically so. A more correct statement would be, "A particular Southern white man is a particular Southern Negro's best friend." The white man and the Negro think in terms of individualism. But the statement, "The Southern white man is the Negro's best friend," if taken generically, is far from being correct. For he is a friend to the individual, not to the race. He would not let the son of his coachman go to the chain gang, but he does not interest himself in other boys better than his coachman's son. He would see that his garden-er's boy gets less than justice, but

for the boys who get over sentenced he makes no stir. In other words, the sentiment of the South is against every Negro because he is a Negro, and that is only alleviated when it is known that some powerful white man is sponsor for a particular Negro. It is further true that hardly ever in the best people is there any hope that the Negro be more than a dependent, or that the relation be other than a sort of feudal over lord and vassal.

The South's best white element lacks the organization which its worst element has; particularly with reference to the Negro. Civic and social conscience lie dormant here.

Still the South is making great progress. Education is slowly affecting the white South as the black South. The Christian Church is gradually expanding its Gospel into a real social message. There are developing men in the South who are democrats in reality and Christians in spirit. I have talked with native-born Mississippians quite as liberal in their views as any born in Massachusetts. I have had them say in private some things for which they might be driven from their homes, and hence I will not quote, but I believe they were sincere, even if they were afraid. But as this social wave sweeps over the South, their number will increase, their courage will be stronger, and their influence felt. At present, however, they are cowered by the lyncher, the disfranchiser, the exploiter, the demagogue, who has the whip handle in most of our States in the South.

I am convinced that our Bishops have a great—an overwhelming opportunity, and responsibility in handling the racial situation. There must come forth some man in the Church, a sort of combination of Booker T. Washington, Fred Douglass and Daniel A. Payne, who will deliver a message which black and white can both hear and heed. I am thoroughly convinced that a new method of attack must be made—the method of neither the fawner nor the fusser—and the best of the two races must get together. The solution of the problem is with the Church, with the Christian Religion. Where is the Christian statesman who will measure up to the demands of the situation?

Vigilance Committee

Dr. Robert [unclear] of the Southwestern Christian Advocate suggests "the necessity of a Vigilance Committee in the city of Washington [unclear] after the interests of the Negro." In support of the idea, Dr. Jones says:

"If various organizations and

reform movements find it necessary to maintain a representative at the Nation's capital, why does not the Negro find it necessary? We have no representative of our race in Congress. No doubt some one will quickly say that the congressmen there are our congressmen. That is true. But there is no racial representative of the ten millions of Negro citizens, there. There ought to be someone then at the city of Washington who could at least suggest the mind of one tenth of the American population.

"There are many things that a Vigilance Committee with a competent superintendent could do. This superintendent could accomplish a vast deal of good in coming into direct touch with the Interstate Commerce Commission and reporting to them specific infringements upon the equal accommodations. This superintendent could watch legislation, note special points where the Negro is concerned and make friends for the cause. Further, such an office could send out a sign of distress to all parts of the country through the Negro Press when the interests of the race were in jeopardy. This superintendent could be at the head of a publicity bureau and could exploit through the daily papers the praise worthy achievements of the Negro and also facts concerning attacks made upon Negroes. It would be worth all it would cost the race if a man was to be in a position where he could put up facts concerning lynching. There is no doubt but that there would be enough to keep such an office busy. Associated with him could be a number of the most representative men adjacent to the city of Washington who would be his advisors and who could be called together without much expense. In addition to this, a Board of Directors could be appointed that would meet at least once a year and go over the matter of receipts and expenditures and promote the policy of this Vigilance Committee."

The suggestion is most timely. The proposition is practical. Most of the propositions for the amelioration of the civic and political problems of the Negro turn out to be chimerical schemes, but this proposition promulgated by Dr.

Jones appeals to us as being worthy of the earnest consideration of every thoughtful member of the race.

Dr. Jones outlines his plans for financing the project as follows:

"As to financing this committee and superintendent, that could be easily done if we had anything like the hearty co-operation, that such a movement should receive. With the concurrence of the General Conferences, the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, and the Colored Methodist Episcopal Church could appropriate out of the General fund, say \$500 per year. The National Baptist Convention could appropriate easily \$500 or \$1,000 per year. The Supreme Lodge of the Knights of Pythias, like a sum, the B. M. C., of the Odd Fellows and so on with other secret organizations. Then the National Negro Business League, the National Medical Association and other gatherings, representatives of the race in various capacities, could write into

their budgets so much a year. Such an investment for a Vigilance Committee would yield large returns if a conservative, wide-awake, fearless, persistent, high-minded, conscientious, straight-forward man was placed at the city of Washington."

28 February 1915 SAYS NEGRO IS NOT GIVEN FAIR CHANCE

Prof. Du Bois Addresses Citizens' Club.

"In social intercourse every effort being made to-day from the Presidential of the United States and the so-called Church of Christ down to the man in the saloon and bootblack parlor, to segregate, strangle and spiritually starve colored people so as to give them the least possible chance to know and share civilization adequately and to express themselves. These shackles must go." So declared Prof. W. Burghardt Du Bois, editor of "The Crisis," during an address

delivered last evening in Raub's at the annual Lincoln and Douglass dinner of the Citizen's Club.

"Negroes of to-day are ruled by tyrants," continued Prof. Du Bois. "Tyrants who take what they please in taxes and give what they please in law and administration, injustice and injustice and the great mass of black people must stand helpless and voiceless before a condition which has time and time again caused other people to fight and die."

"The negro must have industrial freedom. Between the peonage of the rural South, the opposition of shrewd capitalists and the jealousy of certain trade unions, the negro laborer is the most exploited class in the country, giving more hard toil for less money than any other American and having less voice in the conditions of his labor."

"The American negro demands equality—politically and socially—and he is never going to rest satisfied with anything less. He demands this in no spirit of braggadocio or with no obsequious envy of others, but as a measure of self-defense, and the only one that will assure to the darker races their ultimate survival on earth. Only in a demand, and a persistent demand, for essential equality in the modern realm of human culture can any people show a real pride of race and a decent self-respect. We present a programme of peace and patience to gain our ends and in laying down these facts we remember that in all great causes if peace and patience cannot win, then war and struggle must. In any case, there can be no surrender, there can be no defeat as long as the black man draws a breath in America."

NEGRO HISTORIANS ORGANIZE.

Association Will Preserve Records Pertaining to Race.

Articles of incorporation of the Afro-American Story Telling Association were filed in the recorder of deeds' office last week. The association is to be educational, literary, and national in scope, will promote the collection and preservation of historical material pertaining to the race, organize and maintain libraries

and museums, arouse public interest in and keep alive a regard for Afro-American history, take part in historical celebrations, and accumulate biographical sketches and obituary records.

The following are its officers and incorporators: Laura E. Wilkes, president; Mary L. Mason, first vice president; Annie May Miller, second vice president; Nellie M. Quander, recording secretary; Bertha J. Mondy, corresponding secretary; Minnie A. Lucas, financial secretary; Sadie A. Gaskins, treasurer; Alma J. Scott, librarian; Rachel E. Guy, Laura E. Joiner, Josephine L. Dandridge, and Ella M. Boston.

Branch associations are to be formed in other cities, and the story telling feature will be introduced to younger members.

NEGRO WILL EXPLAIN SEGREGATION EVILS

WILLIAM MONROE TROTTER.



William Monroe Trotter, an old Ohio boy, educated in Boston, a graduate of Harvard, will speak at Allen Temple, Sixth and Broadway, Monday night on "The Evils of Segregation." Trotter will be remembered as the spokesman of a committee who told President Wilson how badly colored people in the departments were being treated under Democratic rule. Much criticism was occasioned because of the conversation and on this tour, telling his side of the story, he has been greeted with record-breaking crowds, in Brooklyn over 2,000 people being turned away. Mr. Trotter is the editor of The Boston Guardian, one of the leading colored papers of this country.

A committee of the leading colored citizens will give him most cordial welcome during his stay in this city.

Racial Consciousness - 1915

RACE PATRONAGE.

It always seems strange to the Independent why our people do not patronize Negro enterprises and businesses enthusiastically like other people. The Jew will go two blocks in trade with another Jew, a Southern white man will do the same. The Jap and Chinaman are known for this very quality of making their own race first; but the Negro would rather patronize any other race than his own. He seems to want to hold his own kilt and kin down to a dead level. He cannot grasp the idea that the higher one rises, the more he can do for the man lower down. Our people seem to be unable to grasp this fact. Great preparations may be made for him in the theater, restaurant and other conveniences, but he would rather take a jim-crow seat in some peanut gallery or go around some kitchen to get his meals than to go to these first-class places provided for him among his own people. He thinks everything a white man has is the best. Very often he does not acknowledge the greatness of his preacher, his doctor, his teacher, or dentist unless "Mars John" says so. He just then learns that his preacher is a great preacher or his doctor a great physician after "Mars John" tell him so. He would often rather buy second hand clothing from some white place than to go to some of the first-class clothing stores of his own people where he can get much better and cheaper for his money. He seems to think they are better because some white man has handled or worn them.

This shows two things: first, a lack of race pride and a lack of self-respect. All other races seem to be proud of their race but the Negro; they would rather be any other than their own,—Indian, Jap, Chinaman, or any other except his own. This shows a lack of self-respect, race pride and racial consciousness, without which no race can accomplish much. Race patronage lies at the very foundation of success of any race. We can not expect other people's patronage primarily; it is true we have some good white neighbors who are our friends, in a way, but our real patronage must come from ourselves. We must cultivate that race pride which will manifest itself in giving our people the benefit of our trade and patronage, all things being equal. This does not mean that we shall boycott other people, but it does mean that we should make the patronage of our own race the first consideration. The other races will never respect us until we

learn to respect ourselves; until we learn to see something good in ourselves. As long as we despise ourselves and look upon ourselves as inferiors and manifest it by giving other people our patronage in preference to our own race, other races will look down upon us with contempt and scorn, and justly so.

We have on Auburn avenue a first-class theater, which has as good seats as can be found in any theater in the city; the same moving pictures that are exhibited in the other moving picture shows are shown here with kind and polite attention. No ordering you around like a dog, yet, there are thousands of Negroes who would rather go into a peanut gallery up town than to patronize their own where so many ample provisions have been made for their comfort and happiness. This is a shame; and it reflects on the race. They are within the shadow of a half million dollar plant, where everything has been made for their comfort, yet they would rather stick around where they are not wanted. Some would go in white restaurants if they could. They would not patronize colored barber shops if they were not afraid of being kicked out of the white ones. If the word was given tomorrow that they were permitted to go into white places, they would break their necks to rush into them. The Negro shops would be compelled to close up, they would scarcely have a single patron.

The Independent is opposed to race prejudice and race hate, but, in this hate is a blessing in disguise. It forces the Negro to patronize his own people, for he would not do so if it was not forced upon him by the white man's prejudice and hate. This is one thing that can be said in favor of race prejudice.

Now, we have a first-class steam laundry opened up near the Odd Fellows block on Auburn avenue, at a considerable expenditure of money, they ought to have more work than they could do, but are they getting it? The Independent doubts whether it is getting its share or not. Every colored man, woman and child in the vicinity of this laundry should carry their work to this laundry. It would give more boys and girls something to do. But for race prejudice, the Negro preachers and teachers would have no people to preach or teach, as ninety per cent. would break their necks to get into the white churches and schools. This is the kind of people we are. The Independent regrets very much to acknowledge this, but it is a fact, and a sad one.

In the Odd Fellows building are the most convenient and up-to-date lodge rooms; and yet in the face of this outlay of money for the convenience of our people, some of them would rather go and rent some rat hole in some attic stifling with dirt and dust, where it is as unsanitary for a person as it would be in a sardine box, yet they prefer these kinds of places to these commodious lodge rooms at a reasonable rate of rent. They would rather stick themselves in these places and pay rent to other people than to come into their own places where all the comforts have been provided for them. What better evidence of race failure in the world than this?

We should try and learn the lesson that all other races have learned—to believe in ourselves, to believe that we can do something, and that we can be something like other races; and we owe it to ourselves to patronize one another! and the future development of the race depends upon how well we learn this lesson; and if we never learn this lesson, we will amount to nothing. All will be sounding brass and tinkling cymbal.

COLLEGE PRESIDENTS OF SOUTH SEEKING TO AID NEGROES.

The American
The undertaking to better the condition of colored people in the South by Southern College Presidents is praiseworthy. Too long has the best of the Southern people allowed the political disturbers to keep apart the decent elements of both races while the needy of both races have suffered immensely. The whites of the South can be of assistance to the colored people and vice versa. The colored people of the South have been neglected by their Southern white neighbors.

The crime of the South is, that the colored people and the whites who professed to serve the same God have no vital connections one with the other.

The religion and worship of the colored people of the South are usually spoken of in jest. To white Christians, it is a joke. Yet they have done nothing substantially to

make their view of the colored man's religion different. The colored people of the South will not and do not accept the religion of their white brethren while this religion is silent in the face of the most outrageous acts of violence against the race.

If these eleven college professors would know the truth it would pay them to select eleven of the best colored men of the South and go over the matter with them first. These colored men should represent every phase of the colored man's life in the South. Leading clergymen, physicians and business men should make up this eleven. Among them Principal Booker Washington by all means should be chosen. We question, however, the real results that will be accomplished if the committee enters upon their work in the spirit advised by President Wilson. He asks them to consider the problem "sympathetically," for "their good and ours." It is not so much sympathetically but "justly, righteously and humanely." The emphasis Mr. Wilson lays upon the fact of his being a "Southern man" is very significant from a Southern man's point of view. That view, generally speaking, has been, "the Negro is allright in his place." The difficulty that will meet this commission is the changing of the status of the "Place." We would suggest to this commission that it go about its task realizing that the race it is about to study belongs to the human family of races and as such is entitled to all those opportunities and rights that any other race has. Every race at some period of its history has been in slavery. The last race out of slavery is at a disadvantage because of recent liberation from the tyranny and oppression of some race that delighted in its blood. But standing fifty years away from slavery surely all races can realize freedom as a fact and that any attempt to abridge this freedom is a return to slavery.

Unfortunately for the commission the President of the United States is not looked upon as a just friend of the colored race. His "New Freedom" does not include the colored race. The reason for

segregation is the deep-seated feeling that colored people are not entitled to the same comforts and privileges that white people have, even though a colored man pays the same money. Mr. Wilson, out of his own mouth, is an advocate of segregation. Out of the segregation idea has come every evil the colored race is now suffering.

The presence of a colored person on the main floor of a white Southern congregation would almost start a riot in some sections. The advent of a colored man into a dining car while some Southern whites were eating, means serious trouble in the face of the fact that the colored man's money warranted his entrance into the dining car and his going into the car has nothing of the social equality idea about it, for he is simply satisfying his hunger like white human beings.

The performing of his work for the government under the same conditions and with the same privileges the government gives to all its servants is denied the colored government employee under Mr. Wilson because of his segregation idea. If this commission begins its work with Mr. Wilson's ideas uppermost, it will fail so far as the colored race is concerned.

Let us suggest somethings in which this commission might interest itself, namely: The efficiency of the colored clergy intellectually; the chaingang systems of the South that was made primarily for colored people; the justice system of the South; the relationship that the average policeman sustains to colored people; the sanitary condition of their homes, the efficiency of the school system for colored people, the railway accommodations and comforts, the justice or injustice of the Grandfather Laws, the crowding together of the colored people and the white, redlight element into one and the same district; the right of a colored man accused of a crime to receive courteous treatment at the hands of the court while on trial; the right of the colored race to be free from the barbarities of lynch law and the burning pyre; a more decent treatment at the hands of the

Southern press; the mortgage and lien system that keeps the race in material bondage; and the enforcement of the law against whites who seek to do violence to the colored race.

If the commission will meet these things squarely and give to the world their verdict of disapproval of the injustices practiced on colored people, much good will be done. The eleven colored men who should co-operate with them can find a world to do in bringing the race up to the standard where it should be.

While we complain of injustices against us we do not mean to intimate that the race is anything like what it should be, for we realize that, as a race, we have a considerable journey to travel before we arrive at the goal of racial efficiency. The colored race in its relation to other races does not ask sympathy but justice. Not commiseration but an equal opportunity to improve its condition with others. The race does not object to having its "Place," but this place is not set by artificial conditions. The race has the right to enjoy the place its skill, brain and brawn merit.

WM. A. BYRD.

Rochester, N. Y.
WASHINGTON, DUBOIS AND TROTTER.

Our esteemed contemporary, The Chicago Defender, suggests it would be a fine thing, and the proper thing, considering the trend of anti-Negro sentiment, if these three men could work together in harmony—work with but one aim, the betterment of the race. The three men are as different, each from the other, as an unclouded summer's morn in Florida is from a howling winter's night in Greenland. Dr. Washington has always, however, evinced a desire, and willingness, to work with any one who wants to work for the race. This cannot truthfully be said of the other two, though we would not deny that both of the other two, in their own peculiar way, mean to work for the race. The Defender suggests that there ought to be some common ground upon which all three might stand. We agree, and that common ground is security of rights. We think the trouble is that the last two named, while working for

face ostensibly, and in reality, evince too much of a desire to workground upon which the three against the Doctor. The Doctor, might stand. The times dictates peculiarly set in some of his convictions, firm in his purpose to work out the problem along the line on which he first started, hesitates to abandon his convictions merely to adopt the policies of another. "If I am right, I will succeed; if I am wrong, I will fail; if they are right they will succeed, if we are both wrong we will both fail," has been a sort of proverb with him, and so glueing himself to his work, to his plans and policies he continues, neither dissuaded by criticism or hesitated by assaults. Washington is not an agitator, he is a constructive worker. Dubois is not a constructive worker; he is a theorist. Trotter is neither—he is an agitator pure and simple. The condition the race finds itself in today, with anti-race sentiment spreading—coming up from the far South to pollute the North, East, and even far West, argues the need of the constructive, the theorist, and the agitator, but, as The Defender states, there ought to be some common ground upon which all three might stand. There is too much division in the race to successfully meet the advancing allies—Discrimination, Restriction and Segregation. We ought to have corps commanders, brigade commanders regimental colonels, battalion majors, company captains and lieutenants, all working harmoniously. The trouble appears to be that we have too many of lieutenant caliber who pose as major of battalions; too many of major caliber who would assume brigade and corps leadership; too many of only sufficient capacity to be corporals who attempt to assume the duties of commander in chief. The Bee is not now, never has been, in complete accord with Dr. Washington is not now, never has been in complete accord with Dr. Washington's policy from its genesis to its revelation, but we know that between its Alpha and Omega there is so much good, and it has redounded to such great benefit for the race, we can overlook the trifles with which we do not agree, and pull or the big essentials the fundamentals with which we do agree and approve.

Bridgeport, Conn.

Telegram

JAN 8 1915

COLORED PEOPLE WANT GOOD HOMES

Lannes McPhetridge Sounds An Appeal for Better Housing of Bridgeport Negroes.

A minor note which has appealing pathos in its tone is being sounded in the "Good Housing movement, according to Lannes McPhetridge of Indianapolis, who is looking into the home life of Bridgeport on invitation of the Housing association, and who spoke on what he is seeing at the mid-week meeting of the First Congregational church last night, which was largely attended by women of that congregation.

"The colored people of Bridgeport are raising their voices in the movement for better homes," he said, "and they are entitled to consideration as well as a hearing. They are saying that they are forced to live in tumbling, unsanitary houses because white owners refuse to rent comfortable houses to them. If I have read New England history correctly, this is in marked contrast to the spirit which prevailed among the Yankees back in the time of the Civil war. In these days the New Englanders were fairly clamoring that the black slaves of the south be given their freedom, and the Yankee soldiers marched with their rifles into the Sunny South to enforce their demands for negro freedom.

Racial Prejudice?

"In view of this history, it is hardly believable that a colored family in Bridgeport is denied the privileges of a comfortable home, even when they have the means to pay for it, because of racial prejudice. In Indianapolis, my home town, there are 45,000 negroes of all the degrees of colored social life. Some of them live in slums that are appalling. But there are thousands of these families that have good homes of their own. It has been my observation in the 'black belt' of Indianapolis that where a negro woman has half a chance, she is an immaculate house-keeper. She may live in a faded, weather-beaten old shanty which her white landlord will not repair for her, but she keeps

it aglow with cleanliness on the interior, and when she goes abroad in the city to church or down town she herself is a living picture of good housing.

Not Seeking Social Equality.

"From what I am told of the colored people of Bridgeport, who are comparatively few in number, they are not seeking social equality with the white people. They have their own churches and their own pastors; they have their unsatisfied ambitions, and one of them is an earnest desire to live in comfort and cleanliness. If what they say is true, and I see no reason to disbelieve it, the bad housing that exists among this race can be charged to the white owners of rental property.

"In my home city, where the negro question is a live one throughout the year, the rental agents say that the tenants who are most prompt in paying their house rent are the colored people, and the home loving spirit is strong within them. The white people of Indianapolis have helped the colored Y. M. C. A. obtain a \$100,000 club house, which was completed a few months ago, and now a colored Y. W. C. A. is in process of organization.

No Negro Problem.

"Bridgeport has no 'negro problem' as it is known in dozens of cities in the middle west. Give the higher class of colored families of this city the chance they ask for good homes, and in large measure they will take care of their own racial problems."

Mr. McPhetridge speaks at the Advent church to-night, when lantern

COLORED MEN'S MEETING.

Big Crowd Hears Speaker Discuss Life of Washington.

A. H. Hall was the speaker for the Colored Men's Monster Meeting at the Y. M. C. A. yesterday afternoon, his subject being, "The Life of George Washington." Mr. Hall emphasized Washington's life from the standpoint of a citizen and a statesman. He said that greatness had not come to him because of any remarkable preparations educationally, but because of his strong qualities of manhood. Among these he mentioned his strong will, his care in deliberation, his judiciousness, courage, and untiring zeal.

Mr. Hall told several stories in illustration of these points in Washington's character, bringing out the fact that in every citizen there is the possibility of a great life if only the potential forces of manhood be conserved for the best interests of humanity. Mr. Hall was heard by one of the largest audiences of the monster meeting series.

A feature of the meeting was the appearance of more than a hundred boys from the junior department, headed by Benson. Mr. Hall commended them on their splendid showing. The musical program was given by the association band, orchestra and quartet.

BATTLE HYMN OF THE NEGRO

Davis Writes Thrilling Poem In Memory of Dr. Washington.

The "Battle Hymn of the Negro" was written by William H. Davis of Washington and is dedicated to the memory of the late Dr. Booker T. Washington. Mr. Davis is the official stenographer for the National Negro Business league, in which position he has rendered valuable service.

The "Battle Hymn of the Negro" is to be sung to the tune of Julia Ward Howe's "Battle Hymn of the Republic." The hymn:

Our eyes have seen the glory of a Booker Washington.

He has fought a swordless battle for the cause of right and won.

He has made his race respected, though his life on earth is done

His truth is marching on!

CHORUS.

Glory, glory, hallelujah!

Glory, glory, hallelujah!

Glory, glory, hallelujah!

"Our Booker Washington."

We have seen him in the watchfires of our race's bitter woes

Beating down the flames of prejudice and making friends of foes.

We have heard his forceful pleadings, and our racial progress shows

The work of Washington.

We have heard his loving gospel urging "Brotherhood of Men."

"Mutual helpfulness" his doctrine, preached by action, tongue and pen.

Whites and blacks should live together—not as enemies, but friends,

For God is marching on.

He has sounded forth the trumpet that would never call retreat,

Prove yourselves useful Americans and never fear defeat.

Oh, be swift our souls to answer, make the victory complete

Of Booker Washington.

In the hills of "old Virginia," he was born in poverty,

With ambition in his bosom, even "up from slavery."

As he died to lift men higher, teach our children then to see

The truths of Washington!

WASHINGTON TO SPELL

NIGGER WITH CAPITAL.

BOSTON, Aug. 19.—Delegates to the convention of the National Negro Business League listened today to reports of progress made since the founding of the league here fifteen years ago.

Booker T. Washington urged the delegates to use all their influence to do away entirely with the use of the word "nigger," and to have negro spelled with a capital "N." Major Robert R. Moton, commandant of cadets at Hampton Institute, pleaded for the nationalizing of a movement started several years ago among the negroes of Virginia to obtain "better homes, better schools and better health."

A LACK OF SELF-APPRECIATION

The Negro's inferiority consists most largely in his own conception of the good, capable and noble. It is most largely his own inability to perceive that he possesses the same qualities as a white man. He is not inferior because the white man says he is inferior; he is not inferior because public sentiment among the whites has so designated him, but because of his powers of conception and perception. The Negro's ideal man is the white man, his ideal of goodness is white, his ideal of virtue is white. The white man is his standard and the rule by which he measures wealth, character and respectability; and a white man, in his mind's eye, is the embodiment of these virtues and achievements. If the Negro could conceive that all that is good and great was lodged in a black character; that all the pure and beautiful was in Negro life and possibilities, he would have a different opinion of himself and would think himself an equal, rather than an inferior.

This condition is most largely the result of the education, training and environment with which the Negro is surrounded. The Negro's education is most largely the result of Northern philanthropy. These philanthropists provided schools for Negro education and uplift. White missionary men and women came from the North and New England to teach and uplift the Negroes in these schools. Immediately following emancipation, all of our teachers were white, for the reason that there were no Negroes capable of imparting proper instructions. Therefore, we were dependent entirely upon the philanthropic and missionary spirit of Northern philanthropists. They were moved largely by a sense of pity and sympathy; their work was more of relieving humanity than one of developing character and useful citizenship. There was no disposition on the part of the Northern missionary teachers who emigrated South, to establish in the Negro the ideal character, the ideal man or woman. There was no disposition on the part of those who taught up to build up within the man a self-respect that challenged every agency that sought to compromise its honor. There was no disposition on the part of those who established missionary schools in the South, to teach the Negro that whatever he would be, he must conceive that ideal of character in his mind and live up to it.

Whether it was intended or not, the Negro was not taught, and he has not as yet developed very much appreciation of himself. He is fundamentally weak in self-appreciation, and when we say self-appreciation, we do not mean conceit or puffed up vanity, but we mean that appreciation of the real status in the man; that appreciation of racial integrity, racial honor and racial possibilities. The Jew's ideal of virtue, of purity, of possibility and capacity is a good citizen. The Jew's ideal of greatness is an Irishman, but the Negro's conception of the highest possible human attainment is a white man. Because he reads in the books of great white statesmen, philosophers, philanthropists, capitalists, humanitarians and other great characters, he concludes that the Negro has no possibilities along these lines, becomes discouraged and fails to appreciate whatever possibilities may lay dormant in the man. He reads the Bible, and his conception of heaven is white, of God is white, of angels is white, and his conception of every thing that is good, pure and beautiful is white. But his conception of all that is ugly, all that is mean and contemptible, is black. He, therefore, pictures the devil as black, hell as black, his angels as black, because his conception of bad is black. Therefore he logically concludes from the premises he conceives in his mind that he himself is inferior because he is black.

In business the Negro believes that the goods sold by a white man are better than the goods sold by a Negro man, in spite of the fact that he may be informed that both merchants bought their stock from the same factory. A Negro business or professional man is so lacking in self-appreciation that he believes that if his store is located along side of a white man's, or that he is up town renting office space from a white man, though the apartments may be Jim Crow, obscure, inadequate, unsanitary, unhealthy, filthy and dilapidated, because he is along side a white man, it increases his business, makes him important, gives him prestige, gives him character. He fails absolutely to appreciate the talent and ability that God has endowed him with.

The educated Negro is more lacking in these reports than the ante-bellum Negro. The ante-bellum Negro appreciates his own ability to do and to bring things to pass in a much larger degree. Whether he is in the cook pot, porter on the train, in the ditch, in the shop or on the farm, he appreciates his own ability to do something, and his conception of the possibilities of his race as demonstrated in his own life and character, towers far above that of the educated Negro. The educated Negro, both in business and profession, is largely a superficial and a coward in his own esteem, woefully lacking in self-appreciation, void of racial pride and ignorant of real character and integrity. He believes, because of his theoretical education or profession, all the other Negroes owe him support, and that he does not owe the race anything. He contributes nothing substantial, so far as lays in his power. He palms himself off on the white folks, and brands himself and race as inferior by his sophistry, cowardice and lack of self-appreciation. He patronizes no Negro business. He may rush into a Negro enterprise and stay long enough to

select a few fish and loaves to dissipate in revelry. But so far as becoming a pillar in society, or a mile post in the substantial progress of the race, commercially, industrially, economically or politically, he is absolutely a successful failure. He is unmindful of the fact that every patient, client or patron of his is a Negro; that no white man calls him professionally or serves him commercially, industrially or socially. Yet so far as he can push himself among the whites without being lynched, to the disregard of the people who are feeding him, he locates himself.

We must teach our children from the cradle that no man or race or country appreciates any man any more than the man possesses and exercises self-appreciation; that no man can rise above the estimate he, himself, places upon his own character and usefulness by useful, helpful and self-governing conduct. We must teach them the power and value of real honor and virtue and its true application in every day life. Instead of chastising our children with the fire iron, stick or old shoe for trivial wrongs and errors, we must call them to our knees and advise them the difference between right and wrong. Make them see that out of honor, because he is who he is because of his family, because of his name which he desires to make illustrious, he can not afford to do certain things; that such a line of conduct would reflect upon his character, the good name of his mother, the good name of his father, and that one hundred years hence, his posterity would look back down the line of his ancestors and would find that he had done something in his early days that had reflected to the discredit of his generation one hundred years hence.

The conclusion of the whole matter, the solution of the question of equality and inferiority is one of conception and self-appreciation, and the Negro can see whatever ideal man or woman he would be if he will draw the same conception of himself that he does of a white man, if he will believe there is nothing in the color, that it is all in appreciating helpfully and intelligently our own real worth and value.

REGISTRATION AND BONDS

The registration books are now open and every good citizen, whether white or black, will qualify themselves to perform their duty. He owes this to his city, to his State and to his country. His taxes are needed to defray the expenses of the municipal, State and national governments. Governments were instituted to protect the life and property of the citizens, and it takes money to run them. For this protection which they receive, they owe it their unstinted support and service,—whether that service be taxes or services to repel invasions, etc. Failure to do this is a failure to perform one's duty as a good citizen.

The Independent appeals to every black man 21 years of age to rise to the duty of the hour; to realize the obligation he owes to the community, to his family and to his race; to go pay your taxes and register, to the end that you may be able to cast your ballot for or against the great questions which must come up for settlement. In this city the question of issuing three million dollars of bonds will come up for determination, and you should qualify yourselves to pass intelligently upon this momentous question. Unless you pay your taxes and register you can have no voice one way or the other. You can not vote for or against the bonds. We would advise that you do not repeat your past record in this respect. The Negro men of this city as well as throughout the State have been too lax in this matter,—they have acted as though they were not a part of the electorate of the State; they have acted as though they were wards of the community; and the whites have treated them as such. They have made their own case, and their white neighbors have taken them at the precise value and estimate they have placed upon themselves. We have said by our actions that we were not voters, that we did not appreciate the rights and privileges conferred upon us by the Fourteenth and Fifteenth Amendments of the Constitution of the United States and of the States in which we live. This has done more to make void and inoperative these amendments than all other things combined. Let us be frank with ourselves,—we have failed to perform our duty from year to year; we have neglected our taxes and disqualified ourselves by not registering. Have we anybody to blame but ourselves? Could anyone have prevented us from paying our taxes and registering? If so it has not come to our notice. Here and there there may have been spasmodic cases in rural districts, where some hedging and dodging has been resorted to to keep us from registering. And that has been few and far between. They were not sufficient to prevent us from going to the tax collector, hunting the registration books and placing our names thereon. There is no excuse for negative citizenship. It is like drifting down the current. Good citizens are expected to swim up stream if necessary. We must meet opposition. This life is a battle, and we are put here for struggle. We must perform our duty at any cost. What if we do meet some opposition? We should not take fright because someone undertakes to frighten or discourage us in the performance of duty. We must meet, defy and bear down all opposition.

In proportion as Negro citizens rise to the height of their duties as citizens and perform them manfully and fearfully, will we compel the respect and admiration of all good citizens,—whether white or black, yellow or brown.

In performing our duties as citizens, we should not expect flowery beds of ease. We must fight our battles; we must meet opposition; we must perform the duties that we owe ourselves, our children and our country at any cost. We must be valiant soldiers and not take fright at every little wind that blows. We are aware that there are those who do not favor Negroes acting like men, by coming up paying their taxes, registering and voting. But it is no less our duty, and we should see to it that we perform it.

Here in the city of Atlanta a bond issue of three million dollars will be up for settlement, and every citizen will be required to say by his vote, whether the citizens shall be taxed to pay these bonds or not; whether the Negroes shall get only one hundred and forty thousand dollars out of a million for the improvement of the school system, although the Negro population constitutes forty-five per cent. of the entire population of the city; whether the streets upon which Negroes live shall be properly paved just as the streets on which our white neighbors live; whether the proper sewerages shall be installed instead of stagnant pools which are so much in evidence in Negro settlements. These are some of the things that will soon present themselves for our determination. And unless you have qualified yourselves by paying your taxes and registering, you will have no voice in their settlement.

Does it not become imperative that you bestir yourselves and at the first opportunity go to the tax collector and pay your taxes to the end that you may perform your duty like good citizens? Never in the history of the Negro race was it more important that he should look duty squarely in the face and perform it. Public questions and issues are forcing themselves upon you and demanding your consideration. And it is up to you to say whether you will rise to the requirement of the occasion and prove yourselves equal to the task; whether you have the elements of self-government in you sufficient to see your duty and meet it. The supreme test is now upon you. If you fail to meet it, you set back your interest and your welfare for a half century to come. You will do more to prove to your enemies and critics that you are incapable to grasp the great questions of government than anything else.

The Independent, therefore, appeals to every Negro man in Atlanta 21 years old to go to the tax collector, pay your taxes and register and show to the world that you are men; that you know your duty, you love your community and your race, and are willing to do at any cost; that you are willing to pay your taxes, and that you appreciate the great rights and privileges which have been conferred upon you by the constitution of the country and of the State, and that they were not given to you in vain.

The Independent is the tribune of the people, it feels that it is its duty to remind them of their duty and the great questions which confront them as citizens of the community. Therefore, it sounds this warning note to the Negro citizens of Atlanta and of the State, and puts you on notice that if you fail to pay your taxes and register, you will miss an opportunity that will not come to you again in this generation. Your enemies and critics will put you down as a failure and unworthy of the franchise. It will seem to justify them in the great campaign which they have carried on for years to disfranchise you and make you a non-voter. Now, it is up to you to determine whether they are right in their contentions, or whether you have the intelligence and patriotism to know your duty and do it. You will show it by going to the books, paying your taxes and registering. In this fail not. For if you fail, you will put your race back for more than a generation, and justify your critics like John Skelton Williams, Ben Tillman, Hoke Smith Vardaman and others, that you are unworthy.

IS THERE A RACIAL CONSCIOUSNESS AMONG NEGRO FOLK?

The Independent has very often discussed the possibility and future of the Negro people. In an issue of some time ago, we said, "That while the Negro people have made marvelous progress along several lines—in church, in secret societies, and to some extent, in business, yet his ability to work out a great future and contribute his share as a race, to the world's civilization, remains to be determined." Whether we have sufficient cohesion and binding force in the rank and file of the race to hold us together strong and long enough to evolve and work out a policy that will enable us to so concentrate our potential and developed resources as will enable us to work out a great destiny, remains to be seen. This question should engage the serious consideration of every thinking man and woman of the race. For all we are and ever will be depend upon the proper answer to this question. We must take into consideration our strong points and our weak ones; our virtues and our vices. We must take into consideration the peculiar situation we occupy as a race. No race in the history of the world has had so many obstacles and difficulties to confront, and that necessarily puts us at a great disadvantage, and makes our task a herculean one.

Prejudice and hate are stronger against us than any other race. Everywhere in this country we are singled out for discrimination and humiliation. Every race is welcomed in preference to the Negro. The Jap, the Chinaman and even the Indian have practically no barriers against them. It matters not how low or ignorant, he is accorded a man's chance. While the Negro, how-

ever intelligent and refined, finds discrimination at every turn. It confronts him in every walk of life. It does not matter what his ability and character may be, it is sufficient for them to know that he is a Negro. These are our environments and constitute the barriers which we are up against."

The Independent thinks that our greatest weakness is a lack of full racial consciousness. We may have it in part, but not completely. There are a few of our great men and women who fully realize that we have a common cause and a common grievance, and that we must hang together and work out temporal salvation with fear and great trembling. But the masses have never awakened to this fact. This has been impossible, for they have had neither the education nor the training, which enabled them to discover this great truth.

On the contrary, their training has been just the opposite. For they have been taught for generations to mistrust one another, and to look upon one Negro as no better than the other, no matter what might be his ability and character. In common parlance, "All look alike to them." They were taught that they had only one race as superiors; and as a result of this long training, it has become part of them. And notwithstanding that we have been emancipated for fifty years, like Banquo's Ghost, this feeling will not down. At best, there is a sub-consciousness that the white man is better; and the masses, who have not had the advantages of the higher training, feel that the other race is better.

This is manifested in many ways. He has been taught that he has no country, and when you ask him to glory in his country, he will tell you that this is not our country, "It is the white man's." In a dispute with one another, you hear this expression, "You are nothing but a nigger like myself." That is a lack of race pride. His standard of perfection is the white man. This is a fact of recent history, that many Negro men despised their Negro blood, and if they could eliminate it, they

It is a fact of recent history, that many Negro men despised their Negro blood, that they have tried to be rid of money to be recognized as such. This demonstrates a very little pride of race, but a lack of it. For to get away from itself and despises itself, there is no great pride is the fact that they have white blood in them. How many times have wealthy Negroes, just before the war, sold all their property to the other race instead of their own race in many instances of this kind.

The Independent does not condemn these people for their devotion and fidelity to the good people of the other race who have been good and true to them; but it does hold them in contempt and disdain when it is done from a lack of race pride and appreciation. Nor would The Independent cherish hatred and bitterness between the races. They are here together and here to stay, and should cultivate friendly relations. But the Negro who sees no good in his own race, and looks down upon himself because of his race, is not the true friend to either race. In fact, he is a friend to nobody.

We are aware that there is not, in the true sense of the word, a pure Negro race; and we have often thought that this caused the lack of cohesion among Negro people. But granting that to be true, it matters not if the dominant strain of blood is either white or black, you are classed as Negroes. That being true, it seems to The Independent, that a common cause, a common grievance and common treatment alone would drive us together and bind us closer than the hooks of steel. For we are the victims of prejudice, whether we be black as a crow, or whether we are seven-eighths white.

The Independent contends, therefore, that we have not completely awakened a racial consciousness, for when that is done, we will not try to get away from our own race. We shall be proud of our own and shall glory in the fact that we are Negroes. But, it must not be forgotten, that until we have developed a complete race consciousness, until we shall be proud of our race and rejoice in the fact that we are Negroes, we can never hope for a great and glorious future.

Unadulterated selfishness and not pity prompted N. C. Owens of Los Angeles, reputed as being the only Negro millionaire in California, to pay a \$10 fine for his chauffeur "Friday," who was arrested recently in Elsinore for violating the State motor vehicle laws, and fined \$10, which was received here yesterday by State Treasurer Friend W. Richardson. The fine belongs to the State. In making out the receipt and a short abstract of the proceedings in the case, Justice of the Peace C. P. Carter of Elsinore, before whom the chauffeur pleaded guilty, reported the remarks of the wealthy Negro as he paid the fine: "De intention of mah soul guarantee mah putting up dis equivalent in order to keep vo' out of de lock-up."

Mr. Owens is well known in this State as an intelligent man, wholly incapable of the above language. It is almost incredible that there is so small a justice of the peace in California as to make a report to a State officer in which he would credit such trash as that to a man like Mr. Owens of Los Angeles.

Racial Consciousness - 1915

AN APPEAL TO REASON

In the opinion of The Independent, the time has come when we, like wise sailors, should take our bearing and endeavor to ascertain whither are we drifting. As we have stated before in these columns, we have a great deal at stake. We have made marvelous progress in church, in society, in business. We have built up a headquarters that is a pride and an inspiration not only of the Odd Fellows, but of the entire race in Georgia. This has been done at a great sacrifice and a great cost of money and brains. It follows, therefore, that we should let reason and sanity resume their sway to the end that the very best may be done, and that wise counsel and wise leadership shall steer the old ship of state and safeguard the great work which has been achieved.

The sacrifices have been great; the privations and hardships have been like crossing the Alps. It is, therefore, incumbent upon us to let our better judgments and second sober thoughts guide us. We should enlist ourselves under the sacred banner of reason, for we constitute, in a measure, the only isolated Ararat on which the olive branch of peace and the glad tidings of Negro freedom and happiness can be preserved and transmitted inviolate to a race that has been kept down for centuries. And this magnificent plant of a half million dollars, under the direction of a fearless and peerless leader, is an earnest of the great possibilities of the future, and it is up to us to see to it that it shall not be wiped from the face of the earth by false or selfish leadership.

In a previous issue, we said: We believe our potential resources, if properly and wisely developed, will meet, defy and bear down all opposition. We believe that we have the capacity to contribute our part to the world's civilization; that the progress made in this country both in slavery and since, demonstrates that fact. But we must confess our lack of cohesion, our unwillingness to follow wise and judicious leadership is disappointing, and does not argue well for us. Another thing that is very disappointing to The Independent is the disposition among Negroes for all to be leaders. All want to lead and none want to follow. This is true in church, in society, in business, and, in fact, all the walks of life—the ignorant and wise alike. We have produced and developed only a few men who have demonstrated beyond cavil, the ability and genius to lead. They are rare among any race, and more so among ours; for they have not had the time to develop.

Then, we should be very cautious when one or more among us develop these rare qualiteis of leadership such as have been evidenced among the Odd Fellows of Georgia. We should be very careful that we do not make the egregious blunder of swaping them for mere experiments, dreamers and theorists. For the proof of the pudding is the tasting. One man has been tried and delivered the goods. He built up a corporation that a few years ago only amounted to a few dollars, now worth three-quarters of a million. This stands out like a mighty mountain peak in his behalf. Many are prone to see the mote in their brothers' eyes, but fail to see the beam, which is much larger in their own.

If there ever was a time when we should conserve our resources and exercise discretion, it is now. We can make a blunder now that we could not correct in a half a century, and The Independent appeals to the reason and second sober thought of the brethren. Let sanity and good common sense prevail; do nothing hastily; do nothing that would set the hands of progress back for more than a half century; listen not to unwise counsel. Be governed by reason rather than passion. Be not betrayed by office seekers, who have done nothing and have not the ability to do anything. Ponder well what has been done by the present Grand Officers, and ask yourself the question: Could others have done as well? It is an easy matter to find fault and promise great things, but it is much harder to do them. Too many times we have talked to get office with no intention whatever of doing anything but hunting the loaves and fishes.

The Independent does not denounce any man for his ambition to serve the

order; but to indulge in vilifications and personalities instead of discussing great measures, is wholly contrary to the letter and spirit of true Odd Fellowship. God forbid that we shall further indulge in vituperation and billingsgate, but let us rather appeal to reason, enlist under her banner and put such men forward as sound judgment and discretion dictate, and all will be well. We know who are the best men. We know the men who have made the order what it is; and we know most of the fault finders, muckrakers and croakers. We know they have not done anything and very little evidence that they ever will do anything. Then how can we trust them? How can we commit to their care and keeping this great plant, which, as it were, contains the "Ark of the Covenant?" Let us not be misled. Let us guard well what has been achieved during the last fifteen years. Let us not do what history has so often revealed,—so wrangle among ourselves that we shall lose what we have already accomplished, and the great glory and prestige which we have built up for ourselves, shall be despoiled by conspirators and misanthropes who delight to ruin.

It is up to us to safeguard what has been accomplished. We need cohesion and co-operation. We must have it. Without it we can not succeed. Croakers and fault-finders are doing their best to defeat us. How can we reach our highest destiny, if we allow ourselves to be hindered and hampered by the disgruntles? If we are ever to make our race one of the greatest in the world, we must concentrate our forces and follow a leadership that has proven itself to be capable. We must follow a leadership that has demonstrated beyond a shadow of a reasonable doubt, that it is capable of leading and pointing out the way. We must follow a policy mapped out by them through a wilderness to a Promised Land, flowing with milk and honey. It is up to us to do this and to us alone.

WENCH TO BE TAKEN FROM DICTIONARY BY ACT OF CONGRESS

Washington Lawmakers Asked to Pass Law Stopping the Use of the Words Wench and Nigger—Blow to Womanhood of Race—Want Equal Justice and Protection—Urges All Lovers of Right to Help.

1,000,000 PETITIONERS.

Remove from Race That Stigma That Has Made our Women the Scapegoat of Civilization—Join the Crusade.

The Chicago Defender
By Otis Gans Fletcher.
Open ye your eyes, my race. See ye the foundation upon which you have been established from your earliest existence in this country. Although you are a product of this great and civilized republic, which enunciates through and by that fairest and grandest of all civil documents,

the constitution of the United States—of America, equal justice and protection to all of its citizens, this, our fatherland, whose flag is supposed to float "o'er the home of the brave and the land of the free," has suffered a new race, which in two hundred and fifty years grown from an experiment of blood and amalgamation to ten million of human souls, to be established upon a foundation that no race can long exist upon—a foundation of dishonor and shame. We are unwilling to believe that this great and generous government approves a disposition on the part of any power, civil or moral, to use that influence to the grave detriment of one particular race of her citizens, and yet for some unknown cause, and to our very great discomfort and embarrassment, those men to whom civilization looks for enlightenment, the men whom this great people has accepted as authority, have taken this new race of people and so far as their consideration of this race is concerned have sunk it into the deepest depths of degradation by changing the old English term "wench," which meant a young girl or serving maid, so as to in this country

apply to a low, base prostitute or Negro in the United States. Thus a new race of people, instead of being tutored and elevated to the highest stage of enlightenment and civilization, is overshadowed with shame and disgrace at a time when we really did not know what shame was; and how unfair to strike at the womanhood of a race which had been given no chance to prove itself. I call upon the civilized world to imagine, if you can, the feeling of deep remorse and resentment that must weigh upon our hearts and almost crush our manhood. How long must honorable womanhood suffer such indignities? We view a wench, according to the United States definition of the term, as being the most disgraceful of human beings, and even lower than any dumb brute; so we insist that the public usage of the term wench be so changed in its application as to eliminate the honorable womanhood of all races. No moral woman should be so branded. Remove from our race that stigma that has made us the scapegoat of civilization; that has robbed us of moral standing before the world; that has caused our own citizens to ruthlessly close the doors of hope in our very faces; that has ever given unnaturalized foreigners pre-eminence over us and caused them to frown upon us as a people, feeling that we had no protection or rights that even a stranger in a strange land should respect.

We beg you to realize our natural and inherent rights in this country. We did not immigrate here, but were bred, born and grew up here. We know no other country, nor do we seek to know any other so far as seeking a more favored clime is concerned. We are here, and here to stay, and we much prefer to stay upon fair and equitable terms. We ask no especial favors, but we do ask for equal rights and opportunities. You cannot crush us without weakening yourself, though we much prefer a moral death to an immoral life. Lift us up and we will with our lives hold you up.

NATIONAL ADVERTISERS AND NEGROES
The New York Age
To the Editor of The Age:
In the December number of "Advertising and Selling," a magazine for business men, D. E. Evans of the Curtis Publishing Company gives the following highly interesting bit of news about us:

"The magazines automatically eliminate for the advertiser the unprofitable public illiterates, foreign-born and Negroes, because these are not included in the magazine reading class."

This statement is untrue and is a gross injustice to the race and should not be allowed to pass unchallenged. Too often these statements appear in the white publications and having no one to dispute their truthfulness, they

pass swiftly down the years, accumulating greater power to persuade and multiform manifestations of race pre- influence and leaving behind them to justice.

In the first place, Mr. Evans has grossly insulted the Negro race America who spend thousands of dol- each year for white magazine- and hundreds of thousands with maga- zine advertisers, and in the second place he offers poor thanks on behalf of his company to the thousands of loyal colored women who are monthly subscribers and readers of the "Ladies' Home Journal."

Upon investigation in one Southern community where the Negro population was about 4,000, it was found that more than fifty copies of the "Ladies' Home Journal" came to colored people through the postoffice, showing that these people were actual paid in ad- vance subscribers. Through this same postoffice it was learned that other white magazines and publications were also received, among them being "The American," "Colliers," "Leslies," "Woman's Home Companion," "Cosmopolitan," and many others, including the "Progressive Farmer."

It was also interesting to note that from this postoffice more orders are sent by colored people to Wanamakers, Gimbels, Franklin Simon's, Altman's, Vantine's, Sears, Roebuck & Co., Larkin, and any number of other well known magazine advertisers.

In another Southern city with a colored population of 6,000 out of a possible 20,000, there is a colored news-dealer. He informs the writer that his Sunday sales of the "Atlanta Constitution" and Hearst's "American" average more than a hundred copies, in addition to this he sells on an average each week about 5 copies of the "Saturday Evening Post" and 15 copies of The New York Age. Practically all his trade is among the colored people.

The results of this investigation not only prove the utter fallacy of Mr. Evans' statement, but shows all too plainly what meagre support is given the Negro editor who is struggling against heaviest odds to give his people a paper and a voice in the press. Negro papers are published at great sacrifices of time, energy and money, and they are the only publications which fight the battles of the race earnestly, sincerely and persistently. The white publications, with a few exceptions, take every opportunity to insult, malign, vilify and misrepresent the race, and yet we go on giving them the larger part of our support and never think of the colored editor until we want a "puff."

Another fact that should not be overlooked in this connection is the question of advertising. National advertisers may be divided into two classes, namely: Those who regard Negro business as worth while and those who regard it as worthless. the advertising solicitor of a Negro paper presented himself to one of the former class and asked for a portion of his advertising business, he would hear something like this: "I reach the better class of colored people through the standard magazines, so why should I add the extra expense of buying space in your paper?" Those of the latter class, either through ignorance or malice, will say with D. E. Evans: "Negro business is unprofitable and I do not want it."

For food, clothing, shoes, medical attention and drugs, farm implements,

and prospects," shall be the theme of discourse.

In speaking of the project to a representative of the Afro-American Ledger, Dr. Hays had the following to say: "A little reflection will show, I think, that nearly all our congregations need enlightenment on the subject. It is a lamentable fact that comparatively few of our people have seriously considered their obligation to encourage the efforts of those who are trying to serve their generation by the use of the press in one way or another. Indifference at this point, no doubt, makes it difficult for colored authors to find publishers willing to assume the responsibility of printing, thus keeping back matter which, in all probability would, if allowed to come to light, furnish both pleasure and profit to many persons, old and young. It is painful to recall that so few eminently deserving books have been placed upon the market by colored writers have passed into the second or third edition. If the works were without merit, this failure would not be matter for complaint, but such is not the case, judging by the testimony of able critics. Then, too, we are confronted with the very meager support given, in most instances, to our periodical publications. There are thousands of homes into which no colored newspaper is ever permitted to enter, unless by stealth. The great thoughts of our great men are chained in obscurity, when matter emanating from other sources, of far less value, and not infrequently tinged with racial disparagement and insult, is paid for the accorded hospitable welcome.

"If there is anything the Negro race is profoundly and fundamentally lacking in, it is race pride and racial appreciation. The Negro seems to be either indifferent or too ignorant to resent insults to the race. Any manner or class of white men can impose upon the race."

"We have just read a letter addressed to Mr. William McGhee by a Mr. Clary of the Insurance Company of Virginia in reply to Mr. McGhee's inquiry of Mr. Clary whether he had paid his mother's death claim. Mr. McGhee lost his mother a few weeks ago, and she carried a policy in the Insurance Company of Virginia. She lived and died in Spartanburg, S. C.

"In writing Clary, the local agent, without answering McGhee's question, pertly replied to him: 'You must bear in mind that you are writing to a white man; that you are a Negro.' Now, this was a nice answer to a business question. McGhee's question did not enter into the proposition when the insurance was solicited. Clary could write a Negro policy without saying, 'I am a white man,' but when it came to paying the claim, he insultingly replied that you must remember you are writing to a white man."

"No race under the sun would insure or buy goods or patronize another race, except the Negro, and receive such insults and rebuffs from the white man as the Negro does. The Negro has ample merchants, doctors, insurance companies and various other business operated by their own race, but because of his lack of self-appreciation and race pride, because of his stupidity, he allows Negro enterprises to starve to death, to go to the wall for a lack of his support, while he continues to receive insults from the white man and patronizes his business at the same time."

"If, after fifty years of freedom we are found without race literature of such intrinsic worth as to command the attention of intelligent readers in whatever station, it is a circumstance to be deplored."

"I claim, however, we have succeeded in creating a literature of which we need not be ashamed. If the latter be true, let us commend it to the people, in the manner above suggested, or in some other more practical way."

A Lack of Self Appreciation

Now and then something happens to assist materially in the work of

policy in a white insurance company when he could insure in a Negro company and be respected? But it seems that the average Negro would rather stand around with his hat in his hand and say, 'Yessir, boss,' bow to insults, boot kicks and everything else just to have his name on a white man's books. This is a shameful condition, yet it is true that a Negro would rather be kicked about, be insulted and spit on by a white man than to have his own race in a business way treat him with respect and give him the condition of a man. But it is largely true, not only among the ignorant Negroes, but among the educated and the exclusive."

BILL HITS AFRICAN DODGER

FRAMED BY J. G. WOLFF AND TO BE INTRODUCED IN MASS. LEGISLATURE—WOULD BE OF BENEFIT TO COLORED PEOPLE.

The African Dodger who is familiar to the circus or fair is doomed.

James G. Wolff, clerk in the office of District Attorney Pelletier, has drafted a bill which he intends to present to the Legislature asking for the enactment of a law that will prohibit the appearance of the colored "koko man" in public.

Mr. Wolff thinks it derogatory to the race to have a colored man expose his head through a hole in a large canvass for the purpose of delighting those who take pleasure in seeing a swiftly pitched ball hit the black pate of the celebrated African dodger.

In New York's statute has been passed making it a misdemeanor for a person to exhibit himself or another and invite others to throw balls at his head or other part of his body. The penalty in that State is a fine of not more than \$50 or less than \$10 or by imprisonment for a term of not more than one year or less than three months.

Mr. Wolff has drawn his statute in three sections, the first providing a penalty or a fine of not more than \$100 or not more than one year imprisonment for a person who exhibits himself; the second making the maximum fine \$500 or three years imprisonment for a person who hired another for exhibition purpose and third providing for a fine of \$500 and not less than three years imprisonment for any one who engages or manages in any form of show which would hold up to ridicule and disgrace any member of any race, sect, color or religion.

THE CURSE OF RACE PREJUDICE

The recommendation of Chief Jentzen of the Sanitary Department, that in view of the hard times and the hoard of unemployed, that the city of Atlanta with one cruel blow cut off every Negro laborer in his department who works at \$1.15 per day and employ white common laborers at \$1.50 per day, is the consummation of all that is mean, contemptible and ignominious in racial prejudice.

The Sanitary Department of which Mr. Jentzen is chief, employs from four to six hundred Negro cart drivers and street sweepers. These men are rendering the city efficient and satisfactory service. Mr. Jentzen has no complaint to make at the character of the service the Negro cart drivers and street sweepers are rendering his department. These Negroes are citizens and entitled to an honest livelihood. They are entitled to such jobs as their ability, industry and responsibility will warrant. The service they are rendering is the most menial; a service that the white men of the South have been above, and all of the old-line Southerners, the pure unadulterated Southern blood is still above street sweeping. It is the foreign element, which Jentzen's name implies he is one of, that seeks to displace the ignorant and menial Negro laborer with foreign, irresponsible, illiterate white trash. If it were not for the man who suggested the displacing of four hundred trustworthy Negro laborers with four hundred white men at the cost of \$140 per day more to the city, The Independent would despair; it could not reasonably escape the conclusion that the white man's prejudice had led him to the place where he was not willing for the Negro to have the most menial and dispicable opportunity to make bread.

But, as Jentzen's name implies that he is a foreigner, we take hope and know that the true Southern stock will not stand for any such sin or curse as Mr. Jentzen has inflicted upon a law abiding, industrious class of citizens. Mr. Jentzen forgets that the Negro street sweepers and cart drivers are citizens of Atlanta, law abiding, and rendering the city as great service as he; that they are entitled to certain consideration and to as much protection from the city as the white men with whom he would displace them. His suggestion was not made in the interest of economy, for the reason, to employ four hundred white men at the price suggested by Mr. Jentzen, would impose upon the city an additional burden of \$140 per day, without giving to the city any reasonable return for the increased expenditure. Mr. Jentzen would not dare to say that the white men would give any better service than the Negroes. He does not complain that the Negro service is not satisfactory; therefore, his recommendation is not in the interest of economy, but in answer to that pent up prejudice that he entertains against the men who have contributed most in making his department successful.

The Independent would suggest that Mr. Jentzen be displaced with a full-blooded Southern white man as chief at a salary of \$10 per week better. Yes, let us have a white man whose sympathies are truly American; a white man whose name carries no foreign accent or adulteration; a white man who is willing to see the humblest Negro make an honest living in the community where he lives; a white man who is big enough not to envy a Negro trash hauler's place. Unless Mr. Jentzen can find four hundred white men of foreign extract as himself, The Independent doubts very seriously that he could find four hundred white men in the city of Atlanta who would accept places as cart drivers and city scavengers. The Negro cart drivers are filling the places in the city of Atlanta that the buzzards fill in the country, and if there is any white man in the city who would like to displace these Negroes who are doing this menial, unhealthy and unsanitary service for \$1.15 a day, we would like for Mr. Jentzen to stand them up in a row and let them be counted.

But the character of the work is not the question that appeals to us or concerns us most, it is the prejudice, the feeling that prompted the chief to make this recommendation. It shows the wickedness of the man, the inhumanity of his heart, and his unwillingness to see every man have an equal

opportunity in the struggle for an existence. This recommendation unfits the chief for the position he holds. Any man, holding a public office, who would so violate his trust as recommending to the government that four hundred men, who are rendering satisfactory service, and saving the city \$140 a day, be displaced with a set of men who, at the very best, would be an experiment, at an additional cost to the city, is utterly unfit for the trust imposed in him, and should be displaced. The city of Atlanta is too large, too great, and too magnanimous in the genius for her government to outlaw a thousand industrious, law-abiding citizens, who are willing to work three hundred and sixty-five days out of the year to make the city habitable and to earn an honest livelihood. But race prejudice is at the bottom of it all; race prejudice is largely the curse of the South. The Negro is handicapped and legislated against in every vocation because of the sin of race prejudice. Opportunities are denied him. The door of hope is shut in his face, and every foreigner who lands upon American soil aims his broadside prejudice at the Negro's progress, and undertakes to stunt and throttle his growth.

The Negro is here and is here to stay. He is a citizen; is a part of the community life, part of its thought, part of its conscience, part of its labor and a part of its character, and enters substantially into its social, economic and industrial fabric. He is entitled to every chance and opportunity that Jentzen is. He is entitled to a chance to work in every field of human endeavor. The city has no right to shut any door of hope or opportunity in his face. He is entitled to the protection of the law, and to every advantage or opportunity the law affords. The city would not conscientiously deny any citizen because of race or color, the opportunity to work for it, when the services rendered are satisfactory for the pay, the recommendation of Jentzen to the contrary, notwithstanding.

This is not a white man's city, any more than it is a white man's country and Jentzen ought to understand it. The Negro is conservative and patriotic and is contributing his quota to the upbuilding of the city and society. He is a tax payer, voter, property owner and law-abiding citizen, and Atlanta can not shut him out of every vocation that she affords other citizens, without misappropriating the public funds and violating the genius of American institution. If Mr. Jentzen is the foreigner that his name suggests, he ought to be made to understand by the conscience of this city that the Negro trash hauler and cart driver has more right to employment from the city than he. The Negro is native born, was reared here, came up with the country, loves it, and has shed his blood for its preservation and development in every battle. He is loyal to the South, to its sentiment and traditions, and has never deserted it when she needed his support. Can the Jentzens say as much?

THE STANDARD OF CHARACTER
ing to his notions and ideas of current question. Defeat does not discourage him; disappointment never daunts him. It only sharpens and doubles his ambition and determination to succeed. The Southern white man is the standard-stick by which American characters is measured. It matters not what the standard has been or what the ideals and traditions of the section have been, the drift for the last fifty years has been towards the Southern ideal, the Southern ideal and Southern character.

The Southern white man is the most unimpaired; he is in control and the national life has put on his prejudices, his way of thinking and is the creature of the Southern white man's settles, he never surrenders his views. He does not yield to his environments, but his environment is disappearing or about to disappear from the presence of his sturdy, permanent and positive character. It matters not whether his environment is social, industrial or political, he is the tall sycamore before which every other individual in the community bows. He does not shape his views to suit the passing breeze, but compels the breeze to fly his sails according to a free ballot and a fair count; for

equal industrial and economic opportunities for all men. But this sentiment is disappearing before the triumphant march of democracy under the leadership of this Southern character. If American people have any distinctiveness which distinguishes them from people of other countries, if they have any real individualism, any character that stands alone and distinguishes them from the character that individualizes other nations, it is the Southern white man; it is his notion and the American civilization as he has shaped it, by reason of the integrity of his racial identity.

Every race in this country has yielded to the prowess and leadership of the Southern white man except the Negro. The Jew acknowledges that he is master; the German, the Chinese and, in fact, the Yankee, wherever he has come in contact with him, has yielded him the leadership and submitted to his views, and we had

as well, whether we think it fair or not, submit to the inevitable, to the superior forces that will overwhelm us.

For the next hundred years this country will be run as the Southern white man wills it. His section is richest in natural resources, more blessed in climate and has more room for increase in population. It is that section of the country in which most largely the wealth of the nation will be produced, and these natural advantages, added to the sterling worth and character of the men and women who are shaping the destinies of the people, will continue to make the Southern white man the standard of American character and achievement.

There is much more to commend and praise in the Southern white man than to condemn. We admire him for his prowess, for his positiveness, and for his individuality. He stands upon his own bottom; he grants no quarter and he asks no favor; he fights his way from the bottom to the top, and no defeat is too great or disastrous for him not to turn into a victory. What the Negro wants to do is to imitate and emulate him to build up a sturdy Negro character that dominates, towers and impresses itself in every section of the country. Develop a racial integrity, industry, push, thrift and progress that challenges every other section and every other people who constitute a part of our common country. Make the Southern white man or criterion. Let us measure our achievements by the standard he has set. We can be just as useful, just as helpful and be felt just as effective in both the community and national life as he is felt. Let the Southern Negro impress the Negroes

in every other section of the sterling worth of his character as the Southern white man has impressed every white man and black man in every section of the country. The Southern white man and his womanhood is the standard of excellence to which all Americans should aspire.

WAR SOLIDIFYING AMERICAN PEOPLE, PREACHER STATES

European Conflict Ameliorating
Condition of Negro Population,
Says Rev. J. C. Dancy at A. M.
E. Zion Church Conference.
Mayor Welcomes Delegates.

The claim that the war in Europe had resulted in ameliorating the condition of the minor peoples, including the negroes, was made by Rev. John C. Dancy in an address last evening at a meeting of the 71st session of the New England Conference of the African Methodist Episcopal Zion Church in the Winter Street A. M. E. Zion Church.

Rev. Mr. Dancy pointed out that the European situation had bound the people of the United States closer together in a common cause. He declared that one feature of the unpreparedness of this country for war was its oppression of 20,000,000 people who might have been able to furnish 2,000,000 of the best soldiers in the world if they had not been kept down.

Mayor Joseph H. Gainer welcomed the convention to this city. He remarked that we have no more powerful force for good government than through the pulpit and that the advice from the latter makes the life of public officials easier. "It is hard enough to govern people without cranks bobbing up and inciting citizens to rebellion," he asserted.

A resolution presented by Rev. B. W. Swain, D. D., of Boston at yesterday morning's session was passed in condemnation of the photoplay, "The Birth of a Nation," as a malicious attempt to stir up race hatred as unhistoric, un-American and un-Christian.

In the evening Bishop A. A. Walters presided over a large assemblage. After devotional service Rev. J. Francis Cooper, D. D., district superintendent, made an address of welcome in behalf of the New England Southern Conference of the M. E. Church. He expressed the opinion that a federation of the world or parliament of the world was needed to end such discord as is now raging in Europe.

Rev. J. H. Wiley spoke for the Colored Ministers' Union, protesting against race segregation and appealing to Mayor

Gainer to remove the obstacles against the race in Rhode Island. "We will never give up the battle until we can all stand side by side as true Americans," he said. The statement that Rhode Island was better to the negro than other states was made by Rev. L. C. Perry in behalf of the Mount Zion A. M. E. Church. He asked the race to live up to the motto of the State, "Hope," and said Rhode Island stood for equality to all. Remarks were made by Rev. James E. Mason, D. D., of Rochester, N. Y., as agent for the Livingstone School, North Carolina, and Mrs. Martha Reason for the Winter Street Church.

THE "JITNEY" AND COMPANY.

The "jitney" is something new in city traffic. It is flourishing mostly in California—a motor bus which carries all over town, carrying passengers at five cents for two miles. We would have nothing but admiration for the useful little "institution," but it has gone to discriminating—drawing the color line. It may not be truthfully said of them in every city where they are in use. It is true in Los Angeles, and the colored people are complaining bitterly.

The management of one of the "jitneys" concerns instructed the "drivers" to stop when Negroes got in, and pretend that there was a blowout; then, when the Negro passengers got out they are to mount the box and whoop her up. It is not said how they are to be kept back when the passengers re-enter the car. However, that may be, it is certain that the "jitney" bus companies, in some of the cities, are holding out Negroes as patrons.

One complaint says that the company uses the best streets, and for which the white and colored people alike pay taxes to make possible. It has no charter from the city, consequently it pays nothing for its franchise of usurpation. It reminds one of those rowdy English sparrows, which practically hold the birds' franchise of the cities, driving everything of the kind out of existence—saucy and impudent, taking all, contributing nothing much.

Of course it is a local fight all right, but what touches one of us comes very nearly touching all of us. The cry of a Jew in Russia is heard in New York. We are sorry enough that we are forced to assert a principle of the kind. It looks belligerent, as if the race was not en rapport with the country, as if we were chronic kickers, when in fact the other people are chronic offenders. Laugh and the world laughs with you, is the old saw, and quite right in most cases. Weep and you weep alone, is the complement, and quite right in most cases. Our present condition must be exempted, and as that, in any way similar, which has been the condition of other races. The voice of protest from the watchman on the walls is the expected. It means the continuation of the warfare for manhood, and which must not cease until we are in the very best possible attitude in this country.

We say attitude with discernment, with care, knowing that there will

never exist differences between different races. But those differences, in this country of the theoretically one nation, are not to stay such that the terms, humiliation and triumph, are to respectively apply. We, the Negroes, must approach that best attitude spoken of, or we must depart further from it. These happenings, the "jitney" busses, the lynchings, the discriminations, are the ideas of what is going on, they are indicative of the mob mind, of the forces that make for our tribulations. This is what we are arrayed against, the puissant minority, since it is contagious, and not the numerical majority with its more or less passivity. The mob is weak

only in number; it is strong in execution. Some such construction may be put on all groups and persons which to things that fail to measure up to justice and right. The numerical majority is only strong in numbers, generally speaking. It is like truth, "the eternal years are hers." But where are we in the meanwhile? Besides, good resolutions have not made for this civilization. At heart the majority of this country, we think, was against human slavery, but it took a civil war to "raze" it—the voice of the artillery makes the last argument of kings, or something similar, it is truthfully said.

We feel justified in making this somewhat extended excursion because of the new theatre of discrimination. We are touched here as they are there, in Los Angeles, and because the conduct of the "jitney" bus companies is based on the plank of that platform which has to do with the attitudes of the races. They stop the busses, empty the Negro passengers because it is in accordance with the sense of the country. If it is not that active sense it is the sense of that puissant, powerful, minority which is just as fatal and destructive, when wrong as it is helpful, when it is eminently right. The abolitionists were a powerful minority; they charged full the quiescent majority with civil righteousness. The mob and groups similar are now charging full the quiescent majority, and we have no vigilant counteractants beyond ourselves. And yet we will prevail in getting the best possible conditions, or civilization will default, and Christianity be indicted. It must be so.

Developing Race Consciousness

In our editorial of July 3 entitled "Negro Newspapers and their Problems," we referred to the course pursued by the graduating class of John T. West High School in the printing of their commencement invitations as "a distressing lapse of race consciousness." The class had their printing done in a white office. We regard-

ed the incident as having sufficient importance to comment on it editorially and it seems that our position was justified as the following letter from a very highly esteemed patron of the school will testify:

"Editor Journal and Guide:
"I beg to acknowledge receipt of a marked copy of your issue of the 3rd inst., and in this connection desire to state that your editorial is not only timely but certainly worthy of commendation.

"I regret exceedingly the unfortunate occurrence, and shall bring the matter before the Patrons League upon the occasion of our next meeting.

"You understand, of course, that I am not connected with the school, only in so far as my relations with the League are concerned, and would not know of the matter referred to in your editorial. I fully appreciate your position as one that has for its purpose the thoughtfulness of a principle which our young people cannot too early acquire rather than any pecuniary benefits your establishment might obtain through their patronage.

"That you are unselfishly doing a needed service in educating our people along economic and co-operative lines goes without saying, and we wish for you the greatest measure of success in your gigantic undertaking.

"With assurances of my highest personal regard and esteem, I am, sir,

"Very faithfully yours,
"C. A. PALMER."

**"NIGGER CURL" REMOVED
QUICK BY HOUGHTON, DUTTON**

The Great
EQUAL RIGHTS LEAGUE PETITIONS TREASURER ALEXANDER MCGREGOR AGAINST RACE INSULTING SIGN ON ASTRACHAN CLOTH—MCGREGOR REMOVES SIGN SAME DAY AND SAYS TELEPHONE CALL WOULD HAVE BEEN SUFFICIENT—BELIEF IN FRIENDLINESS AND FAIRNESS OF BIG FIRM INDICATED BY TREASURER'S LETTER.

Letter to Mr. McGregor By League After Investigation by Wm. H. Jackson.

49 Cornhill, Boston, Mass., Nov. 28, '14. Houghton & Dutton Co.: Hon. Alexander McGregor: Dear Sir—A Colored customer of your firm notified our league that there was a piece

sign on some black astrachan cloth in your store on the street floor, as one enters from Tremont street, which reads "Nigger Curl." Skeptical as to whether any such affront to your many Colored customers could be possible with your firm, a member of the league investigated and found that it was displayed. He protested to the man, who happened to be an Irish-American.

As you know "Nigger" is the word used to express contempt for Colored people. "Nigger Curl" uses this epithet to point out a feature of our racial appearance, aggravating the insult. We have never noticed any epithets used in your store to characterize other races. Linen is "Irish linen," not "mickey linen" or "paddy linen." Not only have we seen any "sheeny" cloth or "dago" goods or "kannuck" material, but any sign with race names referring to physical characteristics of other races who patronize your store. We enter our protest and ask that this "Nigger Curl" sign be removed.

Judging from the fair treatment accorded by your store in the past, we feel that it is only necessary to call your attention to this sign.

Yours for fair play,
WM. MONROE TROTTER,
Sec. Mass. Branch of National Independent Equal Rights League.
Treasurer McGregor's Fine Response.
Houghton & Dutton Co., Boston,
Office of the Treasurer, Dec. 1, 1914.
Mr. Wm. Monroe Trotter, 49 Cornhill, Boston, Mass., My dear Sir—Your esteemed favor of Nov. 28th came duly to hand. Immediately on its receipt Saturday afternoon I investigated your complaint and found that it was as you stated, whereupon I at once had the sign removed.

I am grateful to you for calling this to my attention but would have been more grateful had you telephoned me rather than having it investigated by the League, for you know from past experience I would not tolerate things of this kind.
Good luck to you, and with kind regards, believe me

Very cordially yours,
ALEXANDER MCGREGOR.

DISCRIMINATION AGAINST COLORED FOLK SCORED

Boston, March 7.—Discrimination by Congress or by State Legislature against colored persons was condemned at a mass meeting, at which Moorfield Storey, of this city, and Congressman Martin B. Madden, of Illinois, were speakers to-day.

Congressman Madden declared the great trouble with the country was "Southern Blight" due largely, he said, "to the influence of Southern members of Congress, who are so powerful that they practically control legislation, although representing only one-fourth of the population of the country."

Racial Consciousness - 1915

THE NEGRO AND THE NEWSPAPERS

The Negro does not get a square deal with the newspapers. In the report of the hearing on the "Birth of a Nation" by the Swarthmore News, the editor says, "Reporters from all the leading papers in Philadelphia were present at the meeting, but for some reason or other there was no discernible report of the same in the daily papers."

In other words, there seemed a conspiracy of silence. Because the hearing was conducted in a dignified way, there was no report. Had there been anything disgraceful, had there been intemperate utterance, there would surely have been a report.

Now it does not take a trained psychologist to discern the harm the attitude of the newspapers is to the Negro race. For the newspapers furnish the raw materials for public opinion. People get their facts from the press. If these facts are always bad, the opinion will be unfavorable. This is true more of the Negro than of other groups because the people at large are dependent chiefly upon the newspapers for their facts. Only a small fraction of the population come in personal contact with Negroes.

Not only do the papers affect the opinions of our white friends, but of our own people, to lessen their confidence in one another. Often the papers published by our own race are so dependent for their news and views upon the more powerful daily press, that they publish their false or largely exaggerated excerpts and make editorial comments upon the same, believing them to be true, when they are not.

The editor shall never forget his keen disappointment in this regard during the time of the General Conference of 1904, held in Chicago. He was then a student in a German University, and sent his subscription to two Chicago dailies so as to get the news. But notwithstanding the greatest organization of Negroes in the world was meeting there, with representatives from Africa, South America, W. Indies, Canada and every State in the Union, there came no evidence from these papers that there was any such meeting, until some brother in a heated argument made a statement, which the papers reported in some such way as this, "DELEGATE CALLS NEGRO PREACHERS MONKEYS." And this was the largest amount of news secured from the most dignified body of Negroes in the world. Imagine the impression made upon the young student preparing for a ministry under that Conference! Imagine the effect upon the minds of others in Germany and elsewhere!

Only a few weeks ago we had the same repeated in connection with the National Baptist Convention, the emphasis put upon their disorder and the silence about nearly everything else, having given the country a wrong impression of this great body.

Thus the press aims not only to report the crime of the criminal Negroes, but to present to ridicule anything of dignity which the Negro endeavors to develop.

Now what is to be done? The natural thing is to protest. The Negro is a "born protester." Perhaps because he is poor and mere verbal protest costs little. Yes, we should protest. But we should do more.

A CONSTRUCTIVE WORK.

We should develop strong newspapers. The Italian, finding he could not get a square deal, establishes his Italian paper; so does the German; and today the reason this country is not absolutely for the Allies lies chiefly in the German press, which has given facts which other papers have omitted.

When the friends of the Negro are growing fewer and fewer each year; when the industrial competition is becoming greater and greater for our people; when the church is endeavoring to get rid of the Negro problem, and the whole tendency of the times is to treat the oppression of our people with silence, what is needed most? Our answer is, A STRONG NEGRO PRESS.

When many daily papers will not print the truth about us, how shall we get the truth to our people and our friends? Our answer is, ONLY THROUGH A STRONG NEGRO PRESS.

PUBLIC SENTIMENT.

We cannot hope to make any headway in America without a friendly public sentiment. Unless the white people of this country are tolerant of us, are willing to let us have a man's chance, we can do nothing. Then how important it is that there be opportunities for them to get the proper facts for their opinions.

For the white people outnumber us 10 to 1. They own the guns, the powder factories; they have the army and the navy; they own the railroads, the telegraph, the telephones, and they could set a day to murder every Negro in the land, and could do it in twenty-four hours, and no one could hinder them.

We might get all the education the colleges afford, but we would starve in six months if the white people did not hire us.

We may amass big fortunes and build beautiful homes, but many of us know that in a night these fortunes can be taken away from us and our fine homes destroyed by fire.

Indeed our families, our wives and children we hold only to the extent where there is a public opinion which will let us do so. There are places in this country where a Negro cannot possess his wife if a white man wants her; there are places where the community will not take seriously the virtue of our women.

We need not continue the argument further than this to convince any fair-minded man that the greatest thing the Negro needs today is proper publicity organs, and sentiment makers.

THE DUTY OF THE CHURCH.

The A. M. E. Church has always been in the forefront in publicity. No organization has done more for the race in this regard than we have. But in these late years there are those who want us to get down off the walls, close up the watch tower, and leave the people without proper guards in the newspaper field.

But this day demands stronger papers than forty years ago; stronger editors, for the competition is greater and the constituency larger.

Shall we meet this public need? Or shall we ignore it? Shall we put more into our papers and make them stronger and more useful, a credit and an honor to the race, or shall we make them mere shadows of newspapers, which serve no purpose except to give somebody a job? What shall we do, and keep our place of respect as a church and race? Who will answer?

"EMANCIPATION OUR WORST ENEMY" SAYS NEGRO LEADER

Especially Dedicated to the Poisoned Pen of the New York Post, But Mighty Good Reading for Every Misinformed Northerner.

Little Rock, Ark., Feb. 20.—In a notable address delivered here to negroes, Dr. Wilkins, a negro leader, told them that in the matter of alienating the Southern white man from the negro, emancipation had been the negro's worst foe.

His address is "going the rounds" of the country.

Among other things, he said:

"I say here now, once for all, if we are to celebrate this occasion (Emancipation Day), we cannot in any conscience forget those who, in anguish and pain, still held out to us a hand without which we must have perished from the earth—our freedom a travesty, and Lincoln's proclamation would have had no place except as an epitaph of what might have been.

"Let us, then, celebrate this day in memory of their helpful friendship and benefactions by not resorting to torch processions and with a blush of shame that everywhere in our beloved Southland any negroes' pretended friends supposed that Lincoln's proclamation ever contemplated the immediate elevation of the ex-slave to place and power that meant the humiliation, not only of the

negroes' best friends but the destruction of that mutual reliance which was the most important element in the remaking of this Southland.

"Does anyone believe that Lincoln would ever have signed a paper in which he could have foreseen such a saturnalia of wickedness as reigned over the South during the days of reconstruction? A period of our history that every man who remembers it would gladly blot out if he could. No. It would have been better for that great heart to be still in that noble breast than know that an instrument of his making could be so construed as to produce such a condition in the land of his birth. God was merciful in taking him from such a scene. He never intended it. Not that man, whose tender heart held no malice. And like the master of Galilee, he taught love of one's enemies.

"Please excuse this seeming digression. I remember well, as if it was but yesterday, when old mistress came into the kitchen and told my old mother:

"Aunt Jane, you are free. As free as I am. And you can go."

"She wore a large gray shawl, and as she turned to go, I saw tears on her pale cheeks. My mother caught hold of her shawl and with streaming eyes, said:

"Miss Jennie, where shall I go. What

shall I do? I have nine children and I know no one but you. Why must I leave you?"

"We were all crying now.

"Oh, no, Aunt Jane," she said, 'you need go nowhere. You can stay right here if you wish and as long as I have a crust of bread you and your children shall eat. I will pay you what wages I can. And as long as I live and you

stay, if you suffer, I will suffer, too.'

"We stayed and she did suffer, much more than we. This scene was at that moment being enacted in thousands of homes all over this broad land. Those words were as the star of Bethlehem on that dark night to every negro then on the plantations of the South, as he stood dumfounded at seeing old mistress in tears.

"And when old master came to his dilapidated home from the war, he said 'amen' to every word that old mistress had said. And all was well, until the carpetbagger came and, with his damnable practices, preaching and promises, hatched the hell into which the South was plunged from '65 to '76 and out of which the negro came reft of the friendship and help of those whom he knew, and who knew him, those whom he loved and who loved him. And the scamp fled with his ill-gotten gains to safer quarters and left us to shift the best we could and meet the storm of an outraged manhood. Today I wish you to celebrate the release of our friends from a worse slavery, a more galling yoke, than we ever wore. And let us celebrate by returning to our first and best love, and let us join hearts and hands with them and sing with all the soul:

"I never will leave or forsake thee.

Where you live I will live, your God shall be my God

And where you die there will I be buried."

"If this celebration shall mean this to us, then ere long we shall have occasion to shout 'Free at last!' This is the only kind of blow that we may strike which will mean liberty and freedom. It is in this way and in this way only, will the negro in America ever be free. Let us first free the white man from the impressions we made on him under vicious leadership of false friends, and then we may hope for him to free us from the bonds which our own hands have welded about our feet. And not until that day arrives can we have an emancipation celebration that will mean anything.

"Let us regain the love which we forfeited for the few political husks on which we fed, and that love will make us free. At present, I think we are foolish for celebrating an event which has meant nothing to us but humiliation, obloquy, scorn and contempt. We are celebrating an event that has never taken place, and you know it as well as I. But some things did take place on that memorable first day of January. The ruined Southern white man gave us homes and food. He fed us when hungry, clothed us when naked, administered unto us when sick and visited us when in prison.

And our Lord says for one to do that it is to do it for Him. Let us not forget it, but celebrate it. Remember all you who think that Lincoln's proclamation set you free, that if it is so, our white friends were our saviors."

MANHOOD VERSUS MATERIAL WEALTH.

By J. W. Davison, Associate Editor.

For more than a quarter of a century there have been discussions pro and con as regards the development of the Negro. Some contend that manhood is the greatest factor in the development of the race. Others of equal prominence contend that material wealth is the all important factor. The result is that we have developed two distinct schools of thought. On the one side may be mentioned Dr. W. E. B. DuBois, editor of the Crisis; Dr. R. R. Wright, Jr., editor of the Christian Recorder; Prof. Kelly Miller, dean of Howard University; Dr. Grime, Washington, D. C. Prof. Scarborough, of Wilberforce University. On the other side Dr. Booker T. Washington, Major R. R. Wright and a host of others. But it may be said for Major Wright, that while he leans very largely on the side of those who believe in material wealth as a potent factor, he sympathizes with the first group of thinkers. While he maintains that the accumulation of property and wealth will go a long way to enhance the development of the race, he has always pleaded for the manhood rights of the race as well.

The Independent has high regard for both of these schools of thinkers, and believes that they are doing great work for the race. It believes that both are serving their day and generation. It believes in the integrity and honesty of the two groups of men. And yet, of the two factors that are making for our development, and that are compelling the respect and admiration of mankind, that manhood is the more important of the two. When the race was turned loose fifty years ago, it had very little of either. He had been a slave for more than 245 years. Every means and device had been exhausted to sap him of his manhood. He had been taught that he had no rights that other races were bound to respect; that his sphere was one of servility; that he and his posterity were doomed to service along menial and domestic lines. Therefore, it was unnecessary for him to aspire to the higher walks of life,—such as participation in government, the professions and great businesses. These lessons were taught him day in and day out. They are taught now by certain classes of philosophers and pub-

licists. They have advised that his (Negro's) education must address itself to this end, for the reason that any other education would be misdirected and fail to fit him for the mission which he is to fill in life. This teaching has been kept up so incessantly that many of our best thinkers are subscribing to the doctrine. The consequence is, they themselves are putting the greatest stress on the material development of the race. They teach "wealth and property; get bank accounts; get good trades and all other things will be added."

It seems to The Independent that they have the cart before the horse. This is not the teaching of history. No people, who do not believe that they are as great and good as other people, have ever made much headway in the world's civilization; for the reason, that if they do not believe in themselves, in their future, in their right to participate equally in every field of human endeavor, are ever rated highly by other races. They cannot no more succeed than an individual who thinks that he is inferior and incapable of the higher walks of life. It has been well said, "Blessed is he that expects nothing, for he will not be disappointed." The converse of that is true also. "Blessed are they who expect a great deal, and think they are a great deal, they will not be disappointed."

The Independent has always believed that both of these factors are essential to our manifest destiny in this country. It has always believed in the possibility and future of our people. It believes that we are men like other men, that what is good for other men is good for us. It believes in the manhood rights of the race. It believes that they are a part of the American people, and that they should share in all the rights that other races do. Our education and training should be along the line for which we are best fitted. The individual must be his own judge. But, above all, he must be a man. He must believe in himself and his race. He must believe that he has a future like other races. He must be willing to perform his public duties as a citizen to the community life. He must be patriotic and willing to lay down his life for his home and for his country. It is infinitely more important for him to believe in lofty ideals, than to believe that the dollar is the chief end. He should not get it in his head, that when he gets wealth and property, that he has everything. For the man is greater than the dollar.

The Japanese are respected today more for their manhood and bravery

than for their wealth as a nation. The Chinese are disregarded today more because of their cowardice and lack of manhood than because they are poor. Hence, while The Independent does not under-estimate the great importance of the material development of the race, it would especially emphasize that pictures will be shown. At noon tomorrow he speaks to the girls of the Warner factory on "How Some Ohio Girls Placed Their City on the Industrial Map of America." He will at 4 p. m. next Sunday speak to the Federated clubs at the Y. W. C. A., when a picture show will also be given.

Allen's National News Bureau,

252 West 52nd Street.

The Evening Star
NEW YORK, Feb. 22.—At the regular Saturday afternoon luncheon at the Republican Club last Saturday the discussion was: "Is Democracy Gaining Over Aristocracy and the Spirit of Brotherhood over Race Hatred?" It was University Day and prominent professors from Yale, Columbia, the University of Chicago and New York University were present and decried race prejudice and aristocracy and said that race prejudice in this country was gradually dying out and that the trend of the times was towards Democracy. Among the speakers were a Japanese, and an Assyrian and a Negro. Professor William Pickens of Wiley University, and who was presented at the meeting as a Phi Beta Kappa man of Yale, represented the Negro race. The discussion was one of the most timely of the many discussions that come up before the club each Saturday afternoon, and prominent and influential members of the club were out in large numbers. Cleveland G. Allen, of Allen's National News Bureau, was the only colored representative of the colored press and sat at the regular press table. He was present at the request of Prof. Pickens. Before the luncheon was served which consisted of oysters on the half shell, vegetable soup, roast sirloin of beef, apple pie and coffee. Throughout the luncheon the spirit of brotherhood prevailed and the fact of race or color was forgotten. Professor W. H. Sloane, Professor of Contemporary History at Columbia University, was the first speaker. Prof. Sloane spoke as an old resident of New York, and said that he was glad to see that race prejudice is gradually dying out in this city. "We have made great progress in fifty years in this city," he said. "While we have not reached the New England standard our attitude towards the races has changed greatly. I remember in this city fifty years ago when riots were frequent between the race in this city, but I am glad to say that is dying out at a very good rate." Professor Sloane praised the Negro, and said that in many cases in the South where he outnumbered the whites five to one, he could rebel against many of the wrongs

which he suffers. Prof. Sloane said that he believed in representative government, and denounced in strong terms the attitude of the Democratic party. Professor William Pickens was the only Negro speaker, and spoke in behalf of the Negro. Professor Pickens received an ovation when he rose and throughout his address he was heartily applauded. Prof. Pickens said in part: "Perhaps in the subject that we are discussing and its relation to the Negro, I may call attention to some things and let you judge whether or not the spirit of brotherhood is growing in favor of the Negro or not." He traced the Negro's history in this country from the time Henry the Navigator held the Negro captives as ransom to the present time and dwelt at length on the period of slavery. He said that slavery was dog of the Civil War and that freedom was the fence. He called attention to the 200,000 black soldiers who fought for this country at the time of the greatest need. Speaking of the political development of the race, Prof. Pickens said: "Since the administration of Wilson the Negroes have opened their eyes and that he felt sure they would return to the Republican ranks. Before the Civil War the Negro had no representation in the civil courts and was but chattels." Prof. Pickens made a plea for fair play for the race, and said that the spirit of brotherhood would be permanent if the nation would do its part by the Negro. Closing his address he said: "The man who introduced the Grandfather clause did not believe that the Negro was inferior to the white man. The test should apply to the voter rather than to his grandfather." (Applause.)

"The white man should compare himself to a race that has a larger culture. Prof. Pickens praises the women of the race and said that suffrage among the women of the South would be slow in the South because of colored women. Prof. Pickens was warmly applauded at the close of the address and was forced to bow several times. Professor Franz Boas, the noted anthropologist of Columbia University, advocated intermarriage as a possible solution of the race question. He said that anthropology had shown no ill effects of two races intermarrying.

Professor T. Iyenaga, Professor of History at the University of Chicago, and a Japanese called attention to how Democracy was getting the hold in Japan. He said fifty years ago there was a class in Japan that had absolutely no civil rights in the courts and was subjected to laws made by others. He said he was glad to see the spirit of Democracy taking the ascendancy in his country. He was heartily applauded when he said that all the Japanese ask is fair play and special favors. He called attention to how his association with Americans had changed his point of view. Pro-

fessor Phillip Hitti, President of the Cosmopolitan Club of New York, and lecturer on Semitic languages at Columbia University, spoke for his country, Syria. He called attention to how race prejudice is unknown in his country, and said that the prejudice was one of religion and not of race. Professor Jeremiah Jenks, of New York University, said that each race should stand on its merit and that one should not think ill of the other. The meeting was one of the most profitable held at the club for some time, and as the result much good was done towards bringing about a better feeling for the races. At the conclusion of the meeting Prof. Pickens was warmly praised for his fine defense of the Negro. It was a great day in the history of the Republican Club and will go down on record as epoch making. The strong denunciation of race prejudice by such a representative citizen of this nation shows that there is a strong background that can be depended on.



COUNCILLOR ALEX. MCGREGOR
Treasurer Houghton, Dutton Co., who would not stand a minute for "Nigger" sign. Baltimore, Md.

STAR

FEB 3 1915

Names for Colored Schools.

Plans are on foot by the School Board to obtain names for the 17 colored schools of the city. The names must be those of persons of African extraction and no living person may have the honor of having a school named after him or her. Dr. Albert T. Chambers, Dr. James L. Delevett and Dr. Arthur Barnaveld Bibbins are the committee in charge of the work of hunting names that will be presented to the full board for adoption.

Racial Consciousness - 1915

AN OPEN LETTER TO J. WILBUR CHAPMAN, D. D.

We believe in a religion that loves mankind, not the white man, the black man, the yellow man or the red man, but all men; a religion not puffed up, a religion that knows no color line, a religion that makes men free to the principles of the Golden Rule. A religion that does not come up to the idea herein expressed, in our opinion, falls short of the religion of Jesus Christ.

We take no issue with you, Dr. Chapman, as to whether or not your meetings have done good. While we have no faith and but little patience with sensational evangelists and their methods of reaching men, we do not condemn you or gainsay the good that may result from your efforts. We concede to you honesty of purpose and sincerity of heart, and concede that you have the same right to praise God in the way you think best that we have to praise him as we have the light and conscience to discover the truth. From our observations there is just as much crime being committed in Atlanta now as there was before you came; just as much strife; just as much bickering; just as much prejudice and just as much meanness. If there has been any abatement in the sins of our people, the Independent has been unable to observe it.

We would like to make this friendly criticism of the gospel you preach: You tell us about Heaven, its glories, its beauties and its bliss, but you tell us but little of how to live. You denounce whiskey drinking, gambling, politics and immorality among men and women. You commend Chief Beavers and tell of his greatness, his goodness and his diligence, but you fail to tell Beavers for his own good and for the good of Atlanta that vice is not wiped out of the city so long as vice is extant among any part of the people. You ought to tell Beavers that Atlanta is not clean when he shuts up the white red light districts and pays no attention to the negro dives and dens; that immorality, vice and shame among negro women is as much against society; against God as the same sins when perpetrated by white women. Why spoil Beavers and make him believe that Atlanta is clean, that vice has been wiped out when he has made no effort to clear the streets of negro prostitutes or to shut up Negro houses of immorality and shame? Why commend Beavers for shutting up the Capital City Club, the Metropolitan, the Athletic and other decent places, while negro walking blind tigers parade every street in Atlanta? Why don't you have the moral courage to stand out in the open and tell Mr. Beavers that "Until you discharge your duty among all classes of people, your duty is not half done."

You donounce gambling, but you have not the moral courage to tell the white people that they are murderers when they hang innocent Negro girls and boys to a limb and shoot them to pieces for resisting an officer. Why don't you tell them that such barbarity and inhumanity is inconsistent with a Christian religion? Why don't you denounce segregation in public office? Why don't you tell the citizens that it is unfair, unchristian and inconsistent with the Bible to provide ample and adequate educational advantages for white children, and make practically no accommodation for the education of negro children? You ought to tell them that the religion of the Lord and Savior, Jesus Christ, loves all men alike, and makes the same provisions for soul and body for all men, without regard to race, color or creed. Why don't you visit the hovels and death-traps that the city is using for Negro school-houses and tell them that both the school-houses and the double sessions are menaces, not only to the health of the children, but to posterity, and a sad blot upon Atlanta's fair name? Why don't you preach the love of God while you live on earth, instead of glory and hallelujah in Heaven? Why don't you tell your white congregation that lynching is wrong, and they cannot get to Heaven if they keep it up; that duty demands that Negroes be treated right; that unjust discrimination and prescriptions on the grounds of race have no place in God's religion? Why don't you preach an open door for all men? Why don't you preach that the door of Heaven must be open in the life of the individual while on earth; that unless a man treats another as he would have that man treat him, there is no religion or grace in his soul? Why don't you

tell the white people that it is wrong to cut the salary of the bank porter in half, because of the hard times, and leave the salary of the bank clerk untouched? You ought to tell them that it is neither fair nor honest to lay off his job half the time the poor Negro who receives \$10.00 per week and let the white man, who receives \$20.00 per week, remain on his job in full time.

We have but little faith in the efficiency of the gospel you preach so long as you come to us at five o'clock in the evening and tell us about Heaven and that Jesus loves our souls, and neglect to tell our white brother who is strong, rich, proud and intelligent, that his oppressive conduct to us and his discriminations against us, and his unfairness to us is unchristianlike and at variance with the Bible. You should stand in the highways and tell every man of his duty. You should preach loud and long that a Negro is a human being; that a Jew is a human being; that an Indian is a human being; that public office is a public trust; that money paid in for taxes belongs to the public and loses its racial aspect when it is contributed to the public exchequer, and that such funds should be administered with the same height of character and breadth of spirit that the grace of God is issued to men. There should be no more discrimination in the handling and disbursement of public funds than there is in the dispensation of our Savior's grace. If your auditors believe the things that you are preaching now, they would believe the things that you ought to preach. It is as much a sin to lynch as it is to run a blind tiger. It is as grave a sin to deny a poor black child the opportunity to better its condition and to grow into a useful citizen as it is to gamble or lead a life of vice and shame. It is as grave a sin to hate because of color, race or previous condition of servitude as it is to debauch character and to live a life of shame, and you ought to tell Mr. Beavers, the man you commend to us, that vice is scattered over this city rather than wiped out, and that his duty is not half done so long as he allows houses of prostitution to be run in negro settlements; that his duty is not half done until he enforces the same rule against Negro women in the streets that he enforces against white women; that neither the law nor morality know the color line; that a city is half clean and wicked and in shame if all the white people are good and all the black people are bad; that in order to have a city of virtue, prosperity and measuring fully up to the standard of the Bible, all the people must be good, must be clean, or at least the officers of the law must make an honest and straightforward effort at bringing all the people up to the highest standard of humanity, industry, benevolence and brotherly love.

The balance of the days that you are here, Brother Chapman, address yourself to a higher gospel and to a better religion.

Ex-Councilman Murray Submits His Plan—Makes a Plea for a Change of Conditions.

There are two problems which should most largely claim the attention of the Afro-American; and one race problem which is very largely claiming the attention of the white American.

The first problem with which the Afro-American is confronted, is how to develop a desirable character in his offspring, and his second problem is how to change an undesirable character which has already been developed in his adult in his artificial, or slave-made, environment.

THE TWO PROBLEMS.

The magnitude of the two problems, which the Afro-American has to solve in making man or changing man, cannot claim the profound consideration to which it is entitled un-

rule, notwithstanding he is such a great sufferer both from what the institution of slavery has made his environment, as well as the unnatural spirit which such environment develops in him.

The race problem, which the Afro-American presents to the white American, is how to change his undesirable, into a desirable citizenship is much easier of solution than the two which he presents to himself.

PROBLEMS INTERWOVEN.

The problems, which he presents to himself and the white American, are so interwoven that the latter cannot solve his problem, until he shall have found a solution for the two problems which he presents to himself.

While it must be admitted that the problem of how to change his undesirable into a desirable, citizenship, which he presents to the white American, is fraught with great difficulties, it almost dwindles into nothingness, when compared in perplexity with the two problems, which he presents to himself; as he has to solve them in his slave-made environment, which is almost exclusively filled with thought-impressions for displacing his ideal man, which nature originally made in his own physical characteristics, with another ideal man in those of the white man; and for reversing the natural laws of self-appreciation, self-preservation, and self-defense which nature supplies him into white-appreciation, white-preservation, and white-defense, and self-depreciation, self-opposition, and self-destruction.

IMPOSSIBLE DEMANDS.

The White American's demands on the Afro-American to charge his objectionable character of citizenship while still in possession of the plan of life, which his ancestry gave him to produce such a character of man, is analogous to the contradictory principle of giving an individual a pattern by which to cut a garment, and then to denounce him for the garment, which he produces in faithfully following his pattern in every detail; as the ancestry of that race gave the ancestry of the Afro-American race a plan of life, by which to produce his peculiar character of man, which is still his plan of life, and now his descendant is denouncing and killing him for producing the order of man, which he does, when he is faithfully following the plan, or pattern, with which he has been supplied to make man, without even making any attempt to give him any other pattern.

DEFECTS IN THE RACE.

A GENERAL LAW.

In fact, there appears to be a general law by which all animals repel any attempt to change either their native environment, or the spirit developed in it, and the Afro-American is not an exception to this

Because he is in possession of the very different plan of life, which the god of nature endowed man to develop the spirit or self-governing principles, of free men the white American can see defects in the Afro-American, which he can not see in himself, and by reason of which, he can much more easily solve his part of the problem of developing him into a desirable citizenship, than, owing to his state of unconsciousness, or wrong consciousness, he can solve his problems of developing desirable self-governing principles in his springs or of changing undesirable self-governing principles already developed in his adults, which he presents to himself, in his slave-made environment.

While the white American, developed in his very different environment, is highly conscious of many defects in the life of the Afro-American, owing to his harmful environment, which makes them appear natural and proper to him, he himself is unconscious of them.

THE WHITE AMERICAN'S PART.

As he is already conscious of such defects, the white American can at once intelligently begin his part of the work of solving the problem of ridding him of them, but as he is unconscious of them, the Afro-American, himself, is unprepared to intelligently begin the work of ridding himself of them, especially as they appear as natural and proper to him as their opposites do to the white man.

When the cause of his problem, is rightly understood, it will be clearly seen and willingly conceded, that as long as the Afro-American's artificial environment carries its present character of thought-impressions, it will continue to produce the same character of self-depreciating and self-opposing spirit, for which it was designed, now found in members of this race; and that as the white man is conscious of such defects, whether he knows the cause of their production, or not, and as the Afro-American is not conscious of the fact that he is under the control of an unnatural spirit, owing to the presence of which the white man excludes his association, he attributes his exclusion as nothing beyond opposition to, or prejudice against, his color, behind which his undesirable spirit is hiding from his view.

THE STUMBLING BLOCK.

What is adding to the magnitude of their problems, and is hindering in the work of their solution, is that improper training has given both races a false conception of the causes, which are producing them.

After the environment, which he had devised and designed to do so, had completed its work in transferring the ideal man of his black slave to his white master and in reversing his paramount laws of nature because the ancestry of the white American pointed his offspring to the inferior order of man, which such transference and reversion had produced in his black slave, the ancestry of this race, and falsely declared his artificially-made product the work of creation, instead of his art, his descendants have been vainly trying during the past three hundred years, to discover, or establish, two separate creations of man, one for white men and another for black men, and their mistaken zeal and pusillanimous labors have resulted in flooding the literary world with a huge mass of false philosophy and psychology in the doctrines of spiritual and blood inheritances in their endeavors to sustain their false conclusions.

THE LIGHT OF REASON.

As the light of reason more and more exposes their vain attempts to credit creation with the result of man's art, many so-called scholars who have left their "foot-prints in the sands of time," are becoming more and more ridiculous.

The greatest need of the members of both races is a sane system of philosophy and psychology, based upon the fundamental and self-evident truths that every soul, which has entered a human body since the creation of Adam, had in it every embryotic, or undeveloped, element for the making of man, that every other soul was given, and that all the differences since seen in the character of man, resulted from the supply and cultivation of different different maternal, physical and natural, environments, which he has occupied, which will make them conscious of the fact that the false conception of the causes, which are producing the undesirable and painful effects from which they suffer, is hindering and delaying the solution of their problems.

MUST BE MADE CONSCIOUS.

Before the Afro-American can ever change his unhappy state and condition, he will have to be made conscious of the fact that his conclusions, that differences between the physical characteristics of white men and black men, are the sole cause of his rejection from the society of other men, and from his place in the industrial, commercial, financial, political, and civil, world of other men are false; and his white neighbor has to be made conscious of the fact that the differences, between the characters, or dispositions, of white men, and black men, are the results of creation, are false.

ences, between the characters, or dispositions, of white men, and black men, are the results of creation, are false.

SHOULD BE SERIOUSLY CONSIDERED.

The fact ought to be seriously taken into consideration by all thoughtful members of the race, that since their physical emancipation, their race has multiplied its mechanical or industrial, skill; it has increased its authorized standard of scholarship seventy-five per cent., which has resulted in producing teachers, preachers, doctors, lawyers, journalists, authors, painters, and sculptors; it has raised its standard of dress and habitation seventy-five per cent.; and many of its members have even changed their color and hair; but because they have failed to change their spiritual state, the self-governing principles of black slaves, they have failed to change their economic status, and because they have failed to change their spiritual state and economic status to correspond with their advancement in scholarship, their political, civil, and social, status has continually and generally grown worse; notwithstanding their friends in the white race have endeavored to raise, fix, and defend, it by physical laws, which have failed because those, in whose behalf they were enacted, did not possess the spiritual laws, or self-governing principles, which are required to maintain the artificial laws, which their friends enacted to maintain their political, civil, and social, status, on equality with others, who are controlled by the spiritual laws, or self-governing principles, of free men.

THE TROUBLE IN THE FRONT RANKS.

I am aware that many, in the very front ranks of the race, are in such an egoistic and conceited state of unconsciousness, or wrong consciousness, and have so made up their minds to either use the slave master's methods of cunning, deception, and fear, to get the largest economic returns out of his black slaves, in mulching their followers, or the black slave's methods of sycophancy, flattery, and deception, to please his white master, in their efforts to use, the white man, that they cannot appreciate what is said here.

These lines are written to aid the few who have attained such a high state of consciousness and spiritual freedom that they can see that all the generally accepted theories, which have been advanced for the solution of their race problems, or for changing the undesirable economic, political, civil, and social, status of their race, have

failed, and must continue to fail, because their status, is what the members of the race, themselves, make it, and it will never change until they change their self-governing principles; and who are looking for ways and means to make their fellows conscious of the cause of their unhappy state and condition, and of remedies to remove such cause.

TOURING THE COUNTRY.

I am now touring the country for the purpose of disseminating a line of thought, which is calculated to aid this latter class, and which will, through it, finally aid the former class, and I earnestly ask the aid and prayers of all well-wishers of my poor, unconscious, and struggling race.

Yours for its advancement,
GEORGE W. MURRAY.

"NIGGER BROWN" MEANING DRESS GOODS

Mrs. Celia Parker Wooley Writes
Marshall Field & Company About
Advertising Goods with Obnoxious
Name—Portland, Ore., Has Same
Trouble.

The Chicago Defender
The following letter from Mrs. Celia Parker Wooley of the Douglass Center, is published without comment:

Sept. 16, 1914.

Marshall Field & Co., Chicago.

Gentlemen: I am told that your firm is advertising and has on sale a new line of dress goods called "Nigger Brown." May I ask whether this name was selected by the manufacturer or the retail dealer?

In view of the large number of colored people in Chicago, from whom a firm like yours must draw much valuable custom, and also in the interests of justice and courtesy, do you not think such a name unfortunate, the reason that it reflects unkindly and very gratuitously upon a large class of deserving and self-respecting citizens, who have much to bear through their descent from slavery and prejudicial feeling against them. It would gratify all thoughtful and considerate people, black and white, if some other name could be substituted.

The enclosed circular explains our particular interest in matters of this kind, and we trust that the motive of this letter will not be misunderstood.

Yours truly,
CELIA PARKER WOOLEY.

Same Trouble in Portland.

From The Advocate, published in Portland, Ore., we clip the following:

"Some of the merchants of Portland, in order to show their contempt and utter disrespect for colored people are humorously offering for sale a material for women's dresses which they are pleased to call 'Nigger Brown.' While the colored people are not 'Niggers' any more than some white people, nevertheless some ignorant white people and otherwise, refer to the black race as such, especially when they want to humiliate and insult them. The Afro-American people in a number of the large Eastern cities have successfully worked up boycotts against these stores which advertise 'Nigger Brown' and the stores wisely discontinued the sale, under the hated name. The colored people of Portland are advised to do likewise."

This peculiar kind of drygoods with the nasty name, appeared on the market last year. Chicago Defender reporters, whose African descent was noticeable, could not find any on sale and there was no inquiry among those of the dominant race who would take delight in purchasing the dress goods with the sensational name. Marshall Field & Company's reply will be published as soon as received.

TRUE

Among Baptists, Presbyterians and all other denominations, Catholics accepted, you will find more race prejudice and racial discrimination than you will find in the hayseeds of the South. The Colored Americans expect nothing but opposition and discrimination from the South. Why has the South just begun to show her cloven foot. The South knows with the Colored vote out of the way that section would not be able to control the United States as it does now. As it looks, the South is controlling the civilized world. It is no use to talk, the South is jealous of the progress of the Colored people. The Southern Colored man is far ahead of those who are introducing measures tending to make him their inferiors. These church people should be Christianized as well as civilized.

Racial Consciousness - 1915

In a few days a Washington daily newspaper will publish at least from three to four thousand dollars worth of advertisements on Colored men and women in all walks in life. These write-ups will cost from \$35 to \$400. The smallest advertisement will cost not less than \$35 and the largest will cost \$400. One inch will cost \$4.00. This special edition of this white publication will have a "jim crow" section in which all gullible Washington race loving Colored Citizens will appear. There will be doctors, lawyers, ministers, and laymen of every description. Colored banks in which no white or a very few deposit their money; Colored insurance and benevolent associations; one Richmond association with a local branch in this city will have an entire page for which this association has agreed to pay \$400 for one page. Then you will find the great Colored preachers, and labor organization agitators and promoters who have been talking themselves almost to death on the race question. Ministers who have been preaching the "Black Man's Burdens" so often and so effectively that the masses had come to the conclusion that the Negro really had burdens. No Negro can get into this segregated sheet unless he pays \$4 per cent inch or \$400 per page, and the smallest space that one can purchase is \$35. These great "howlers" for race liberty, equality before the law, lawyers and doctors who live on the misfortune of the Negro; preachers who daily appeal to the members of their congregations for financial aid will be found in this coming white publication. Whenever a Negro is charged with imaginary offenses; whenever race segregation is advocated by the prejudiced white press, the Colored press throughout the country comes to the defence.

Today in the city of Richmond there is on fraternal organization on the verge of bankruptcy on account of one man's power, and the Grand United Order of St. Luke's with two men's powers will be in the same boat if it continues. What power has the Grand Worthy Chief? Is he a figure head, if so then there is no need of any officers in this organization. Who gave the authority to make a contract for \$400 in a publication that only wants the Negro where he can be used. Suppose \$400 was distributed among the great publications in New York, Chicago, Philadelphia, Pa., Baltimore, Md., see the results that would be realized. How many Colored people will this special white publication reach in the United States? But if these gullible Negroes were to spend this three or four thousand dollars among the 300 Colored publications in the United States, they would be made known if nothing else. As it is not three dozen Negro exchanges will ever see this publication, unless the subscribers send one to each. The Negro preachers who have subscribed from \$35 to \$65 dollars; the Negro banks, insurance, fraternal and other organizations in this city, when they want free puffs will seek Negro publications.

The Negro lawyers who will appear in the special segregated column have earned their living by virtue of being commended by the Negro press. Many of them may be seen and heard in public, in the pulpit and elsewhere extolling the virtues of the down-trodden masses. These fraternal organizations hold weekly and monthly meetings campaigning for increase of Negro Membership. They make these appeals through the Negro press, telling the Negro editor that such appeals must be published free.

There are four publications in this city edited by Negroes that reach the Negroes throughout the United States that will do the gullible Negro subscribers more good than this publication edited by white men, and never seeks the Negro until it wants to use him financially. How many Colored people outside of this city will see this publication? What good will it do the Negro lawyer, the Negro preacher and other gullible Negro enterprises. Certainly the four Colored publications in this city reach the masses. After so much money has been spent by these gullible Negroes, they will then return to Colored publications for free write-ups, reduced-rate advertisement, papers at half price. Referring again to this Richmond, Va.,

organization with branches in this city and with an entire Colored membership paying \$400 for one page, will terminate like the other benevolent organizations in this city with branches in this city. This organization was ruined by too much one-man power. When the Negro is attacked by the white press, the Negro press is the only defender to which he can look. If a public meeting is held in the city of any importance, if an indignation meeting is held by Colored people denouncing the wrongs inflicted upon them, the Colored press is their only defender; but when these very same negroes travel from city to city, state to state appealing to the conscience of their oppressors, they are told to be silent; they can do nothing by complaining and finding fault.

The Bee wants the intelligent readers of The Bee, its friends and its enemies and all good Colored people to watch and wait for the publication of gullible Negroes, who preach one thing and act another.

MOVING TO MEXICO.

The Chicago Tribune
SPEAKING OF VILLA, one cannot help but admire his fighting qualities. He is of the kind that never say die, and has proven himself to be the only real general in turbulent Mexico. In spite of all they say about his prodigious indiscretions of deportment, he seems to be a forward looker. Among all the Mexicans in the public eye he is the one bright, particular star that outshines all the others. It seems to be the policy of our government to stand at a safe distance and let the dogs of war annihilate each other. In that way the Mexicans will so reduce their numbers that they will practically be at our mercy and we can step in without bloodshed and assume the reins of government. Just at present it makes very little difference to us who poses as chief mogul, knowing as we do it is only a matter of time when they will be in the discard, and this is the country that a great many theorists believe and advocate we should colonize. A suggestion for the solution of the race problem is found in a little folder, edited by Orren M. Donaldson and published by the "Negro National League." According to his way of thinking there seems to be good reason to hope that when Mexico calms down to a peaceful regime once more it will be under an equitable land system that will open up vast unsettled areas to such settlers from this side of the line as may seek the hardy fortunes of the pioneer in a land and among a people where no barrier of race or color can block the way to industrial, social and political equality. The western hemisphere is the home of approximately two hundred million people. One-half of these are of the Anglo-Saxon-Teuton race and live north of the Rio Grande. The other half are of mixed Spanish, Indian and Negro blood and live south of the Rio Grande. So by right of race we belong with the latter group, with which we could readily amalgamate into a common racial type. If we believe in fate we cannot help but at least think it is unkind to place us in a home where we have no rights that the dominant race are bound to respect. But most people believe we are the architects of our own fortune, and as such even in the face of great odds are laying plans to hold the fort till the end. Mexico and other countries, when clouds are hanging heavily over us, look tempting, but the sun comes out, our spirits rise, we look the world in the face and plod on, knowing full well that our tomorrow will come right here in these United States.

THE MOST GENUINE AMERICANS.

The Journal
The question of a proper name for the race of so many colors and variously designated as Negro, Colored, Afro-American, etc., often arises, and there is a wide difference of opinion, not only among colored people, but among white people, as to the proper name for the race.

There are many persons of African descent who object to the word "Negro." They say that it is so often used by white persons as a term of derision, that the white press does not capitalize it and further that it is very difficult for the average white person to pronounce it. As a matter of fact when the majority of white persons have occasion to say "Negro" they almost invariably say "nigger." Another objection raised to the use of the word Negro is that some writers use the word "negress" when referring to a female of African descent. That word is more repulsive to a colored man than the word 'sheeny' is to a Hebrew.

Mr. Ralph W. Tyler, a writer and publicist of note, is among those who object to the use of the term Negro as a proper name for the race. "The dictionary," says Mr. Tyler, "the arbiter for all etymological disputes, says a Negro is a 'black man, a member of that African race' which is characterized by 'a black or very dark skin and hair of woolly or crisp nature.' Mark you, it says of 'that' African race, clearly indicating that because a black or dark skinned person may be born in Africa he is not necessarily a 'Negro.' A 'Negro' is a member of 'that' African race which, etc."

Mr. Tyler says that some of us are black, some are brown,

some are mulattoes and some of us "because of an unlicensed miscegenation have skin of alabaster white." He does not think that the descriptive term "Negro" fits and says that we are "Colored Americans," because we are American born and the term "colored" more clearly more properly fits us as a people."

The Norfolk Virginian-Pilot thinks that the colored race in this country is so truly American that the hyphenated term "Afro-American" as applied to them is inappropriate, and supports its position as follows:

"The Springfield Republican, commenting on somebody's remark that 'The South is the only section of the Union now with a genuinely American population,' insidiously asks 'whether the millions of Negroes in Dixie-land should not be classed as hyphenated Americans.'

"Scarcely so. The oldest among them is probably at least fifth in descent from his African ancestor and knows little and cares less for any other country than that which is his home. Even while a slave the Southern Negro had become a true son of the soil, and the great bulk of his race were loyal to the States in which bred, even during the raging of a war in which their freedom was an issue. They reckon nothing of any past further back than their transplantation and they dream of no future beyond the country which stands to them as the only one on earth. Time and again they have been offered colonization under other skies with self-government as an inducement to voluntary exile, but scarcely a handful has been secured. Patriotism in their conception of its obligations is a passion with them, 'the' flag is 'our' flag to them and 'the' government 'our' government and Africa means no more to them than a word in an unknown tongue. There is nothing hyphenated about the acclimatization of the Negro. His is no divided allegiance. There are limitations on his civic capacity, but he is an

American intus, and, despite its color, in cute; and he prides himself on being nothing else. He may be accurately called the American Negro, but in no sense the Afro-American."

The Virginian-Pilot's estimate of the Negro's patriotism is quite true, and it is to be regretted that "our country" does not reciprocate the intense feeling and abiding love which every one of us bears to our native land. All that the Virginian-Pilot says upon the subject is timely and kindly, with the exception that it says "there are limitations" on our civic capacity. That is a matter of opinion, of course, and our morning contemporary has a perfect right to its opinions.

We wish as do hundreds of other publishers and writers, that the question of an accurate and acceptable name could be determined and adopted for the most "genuine American race." It is confusing to have so many titles to deal with in speaking and writing about a race, even if one does have the choice of using one most desirable to one's mind. It is what the other fellow uses that makes us feel badly about the whole matter, and makes us wish so much that there was not but one title that could be used with any degree of propriety.

THE TERM "NEGRO" — FORTUNE WAS RIGHT.

The colored Americans are making a very great mistake in calling themselves "Negroes." We are Americans. It is not that we are ashamed of our dark complexion or African descent, but "Negro" indicates a foreigner, or a foreign-born. Besides it has no great place, or nation as its source. We are really Americans of color, or Colored Americans. It helps our contention for equal rights to use such a name. Those who want to refer back should use the word Afro-American. Such words cannot be turned easily into epithets. They are consequential in form and suggestive of citizenship.

We always like to be able to cite others who agree on matters of controversy where vast numbers are in

error. So we subjoin a fine piece of psychology from the able Louisville (Ky.) News, which speaks thus:

A correspondent in the Washington Sun asks its editor why "Negro and Negress" are objectionable terms to Colored people. The editor in reply leads us through a maze of winding verbal passages skipping about in sacred and profane history until we, as well as the question, are lost and finally decides we believe, that the terms are all right and could be made as dignified as Jew and Jewess if the race so determined. If the correspondent is satisfied with the answer, we ought to be but we "aint."

A white man enters your house or you enter his store—at any rate the role of the white man is to sell you something—he will say to you, "Yes, quite a number of Colored people have bought, etc." He will not say, "Quite a number of Negroes have bought, etc." Why? The candidate for office, speaking to a Colored audience, says, "I ask you Colored people to vote for me, etc." He does not say, "I ask you Negroes to vote for me, etc." Why? In Congress the other day the men who defended the race said, "the Colored people of this country," while the supporters of the African exclusion measure spoke bitterly and sarcastically of "the Negroes." Why?

Daily papers, speaking of the respectable element, refer to the "Colored citizens." Daily papers unfriendly to the race speak of "the burly negroes." Why? Because in their hearts white people know that the term "Negro" as used for the last three hundred years is or should be obnoxious to the present day Afro-Americans. And if they wish to be courteous or to win favor they use the word "Colored" while when they want to be insulting they use the word "Negro" which by a twist of the tongue can be called "nigger." In that bright realm where the wicked cease from troubling we might dignify the term "Negro," but what's the use?

So says the News—We are informed that years ago Editor T. T. Fortune advocated the term Afro-American. If he did so as against "Negro" he was right.

GILCHRIST EXPLAINS HIS VARIOUS BILLS.

Asserts Dodgers Measure Is of Benefit to Negro

Race.

TELLS OF CEMETERY WALK.

Thinks Proposed Police Law Will Produce Revenue.

Senator Alfred J. Gilchrist to-day issued a statement regarding various bills he has introduced, and about which there has been considerable comment.

Mr. Gilchrist stated:

"The so-called Dodgers bill is promoted by the negroes of this State, who consider that the practice of throwing a ball at a negro's head is not alone unhealthy for the negro, but many serious injuries have been caused. As it is practiced alone upon one race of people, it is degrading and lowers them in the estimation of the white race. Moreover, it is a source of great embarrassment to a respectable negro passing a show of that character to hear the comments made by bystanders upon their race generally.

"The bill directing the railroad operating trains across a trestle over Jamaica Bay to establish a footpath is designed to protect passengers only, who may be entrapped on the trestle by accidents such as have happened frequently in the past. The Public Service Commission, I find, has recently made an order of similar import.

Explains Cemetery Bill.

"As to the measure affecting cemetery associations, it is designed to compel the Cypress Hills Cemetery Association to lay a proper sidewalk in front of its property in Jamaica avenue. The bill as amended by me limits the rights of assessment against the funds of the cemetery corporation and is for the improvement of sidewalks only. It does not propose to wipe out the exemption from taxation and assessment that cemeteries generally enjoy.

"The bill concerning companies furnishing private policemen and special officers is designed not only to regulate that business but to produce a revenue for the State.

"As to the measure prohibiting corporations from practicing law, I find that there is a strong sentiment not only among lawyers, but also among laymen throughout the State to restrict these corporations to their proper functions and prevent them doing many of the acts which they are now doing and which come under the general category of legal work. This bill is designed to restrict them to the performance of business for which they were incorporated and prevent their encroachment upon the legal profession."

ORGANIZATION NEEDED

The current issue of The Crisis calls attention to the splendid organization of the Jews in America, and what these organizations are doing for the benefit and uplift of the Jewish people and the world.

likens it to the lack of organization among the colored people. It may not be amiss to call attention to the fact that the colored people of this country, are, if anything, overorganized, but the larger number of organizations among us are for the individual benefit of their members and not for the race as such. Such organizations as the Grand United Order of Odd Fellows and the various branches of the Knights of Pythias could be a power for good to the race were they to take into consideration other matters besides the raising of large sums to pay the officers of these organizations, and we would have no objection to this, providing they would put in operation measures and means to help the race in other things beside taking care of the sick and burying the dead, much as both of these are commendable.

If these things cannot be done according to the constitution of these organizations, then why not a federation in which these matters might be taken up and all brought together for mutual help. Whatever the future may have for the Negro in this country it has got to come out of cooperation among the Negroes themselves. Judging from the prescriptive legislation going on all over the Southern part of the country, and the tendency on the part of those in other sections to either keep hands off, or to ignore these conditions altogether, and the additional fact that a sort of quiet proscription is going on in other sections outside of the South, there is but one thing for the race to do and that is to get together for mutual help everywhere. Will we do it?

MRS. TERRELL OBJECTS.

"Nigger" Goods Advertised by a White Firm Which Was Objectionable to Mrs. Tennell.

Mrs. Mary Church Terrell, having read in a local paper a few days ago an advertisement of a leading firm having "nigger" goods for sale. Mrs. Tennell read the advertisement, after which she marched herself to this great firm which has always respected the colored population and called the attention of the proprietor of the store to it. The gentleman remarked that he meant no reflection on the colored race and neither was he aware that such goods were advertised by his firm. He immediately ordered the sign down, and Mrs. Terrell was informed that a Southerner placed the advertisement in the window on the goods.

Racial Consciousness-1915

SHORT-SIGHTED SELFISHNESS.

In his welcome address to the Northeast South Carolina Annual Conference at Florence last week, the mayor of that city said some very plain things to the leaders of the colored people there assembled. The mayor is a blunt man, a practical man, with honesty not to be questioned. He did not, therefore, come to the Conference with the usual platitudes with no sincerity or meaning to them. He meant what he told the Conference. He was sincere; he was honest. And it is only because we were led to believe in his honesty that we dignify what he said by discussion.

The mayor said in substance: "I would not mislead you colored people. This is a selfish world. Although Jesus Christ came nineteen hundred years ago and founded Christianity, His religion has not been strong enough to eradicate selfishness from human nature. The world is still selfish. I am selfish. You are selfish. My race is a selfish race. It means to rule. You know there must always be a dominant race. And the white race is the dominant. I am honest. I would not deceive you; the white race means to dominate, and will not let anything stand in its way, because the white race is selfish. We all are selfish."

Thus spoke the mayor. You might have thought he was some ancient Pharaoh, telling an enslaved Israel, "I am selfish, Egyptians are selfish, and Egyptians will dominate," or some Babylonian overlord, declaring, "whatever else Babylon may do it intends to dominate, and to let nothing stand in its way." For both the modern and the ancient expressed the same conceit and the same short-sightedness.

Where is boasting Egypt? Where is conceited Babylon? Yea, where is Rome, that eternal city, "which sat upon her seven hills and from her throne of beauty ruled the world?" As Gray sang of the individual, he might have sung of the nation or the race and not misinterpreted history.

"The boast of heraldry, the pomp of pow'r,
And all that wealth, all that beauty e'er gave,
Await alike th' inevitable hour
The path of glory leads but to the grave."

If we should inquire the cause it is just such conceptions as that held by the mayor of Florence—SHORT-SIGHTED SELFISHNESS.

Slavery was selfishness. How short-sighted it was can be seen by any one who will make the most superficial examination of our industrial history. Though the South is the garden spot of America, its people excelled in nothing industrial, educational or religious. Notwithstanding cotton was grown in the South, there were more cotton factories in the little State of Massachusetts than in the whole Southland. The South developed no inventive genius. Eli Whitney, who invented the cotton gin, was a New Englander. Robert Fulton, the inventor of the steamboat; Elias Howe, who introduced the sewing machine; the inventors of the telegraph, telephone, electric light, etc., etc., came not of the South. No Longfellow, or Lowell, or Bryant, or Whittier came from the South. The South developed no philosophers to compare with Emerson, no educators to compare with Mark Hopkins and Horace Mann, etc. Indeed the only thing the South excelled in was SHORT-SIGHTED SELFISHNESS. It was determined to dominate. And it kept itself busy "dominating." It debauched its soul "dominating."

The North held slaves. Massachusetts and New York were active in promoting the slave trade. With shrewd Yankee foresight they thought they saw a chance to rapidly develop their section; but only a short trial proved that they were wrong. Even Quaker Pennsylvania tried slavery, but shrewd old Ben Franklin proved to them that slavery was short-sighted selfishness and wasteful economics. The North abolished slavery, and hence forged ahead. The South kept slavery and, therefore, lagged behind.

But slavery has been given up after a terrible cost, and after fifty years of freedom in the South there is no intelligent man in that section who would vote to go back to the old system of slavery. For all see that the domination of the first half of the last century was short-sighted selfishness.

But those who acknowledged that slavery was short-sighted selfishness would be loathe to acknowledge that the present system of treatment of the Negro in the South is short-sighted. But our candid belief is that the present system is just as short-sighted as was the other.

It is proved the world over that slavery is short-sighted.

It is being proved that an ignorant working population is inefficient, and to keep them inefficient is short-sighted.

Now the white people of the South are "selfish," says the mayor, and determined to "dominate." Having the reins of government they propose to insure and uphold their domination by

- (1) Disfranchising the Negro.
- (2) Keeping the Negro ignorant.
- (3) Subjecting them to humiliating discriminations based upon their race.

(4) Denying them justice in court.

(5) Lynching and other intimidations.

This is short-sighted selfishness, and some of us may live long enough to have the South acknowledge it, as it now does in the case of slavery.

Even so selfish a philosopher and practical a politician as Machiavelli, whom many have called brutally selfish, says that the prince who would attempt to govern without regard to the feelings and wishes of the governed is short-sighted; that he who would put shot-guns in the place of loyalty is not a wise governor. And that is what the South is doing. She is endeavoring to cower the Negro, to "dominate" and domineer him. But this is short-sighted selfishness. Disfranchising in this time the Negro is as short-sighted as slavery was in its day. By depriving the Negro of his citizenship rights he can never be made loyal to the South. To maintain the domination of the white man will cost him dearly in the South, and will withdraw from production an incalculable amount of energy, which might otherwise be used to build up the South.

The South is short-sighted in its policy of limiting Negro education. For what the South fails to pay for Negro schools it must pay for Negro prisons, and what it cuts off in teachers it must put on to the wages of chain gang guards, etc. Besides, the waste which the South must pay for, because of ignorant workers, is far more than the cost of schools.

The South is short-sighted in trying to reverse nature, which has decreed that intelligent laborers are better for any community than ignorant laborers. But if the South will keep the Negro in the ditch of ignorance and inefficiency, it must itself remain in that ditch.

Civilization grows by increasing the wants of humanity. Industry increases by making people need more things. The instrument by which needs are increased is education. No people will work hard cheerfully unless they want much, and see some way of satisfying their wants. The Negro will be lazy, so will the white man, until by education he is made to want more things, as a better home, travel, music, books, political office, high-class theatricals, etc., and sees some way of satisfying his wants for these things. But the white man of the South wants the Negro to work hard and not desire and aspire, which, as God has ordained in nature, is impossible.

The white man, to show his superiority, which in many respects he temporarily possesses, forces Negroes to live in unsanitary places, and encourages sickness and immorality among them.

The white man debauches his courts, makes a mockery of justice in order to "dominate" the Negro. His debauched courts, which will not give Negroes justice, soon will not give white men justice.

The white man has learned to lynch Negroes in order to show his domination; soon he will find his blood thirst unsatisfied with lynching the easily obtained and unprotected Negro, and he must have a white man for his victim.

The mayor was wrong when he said that Christianity did not recognize selfishness. It does. Our Master realized that self-love was in us all. But he preached FAR-SIGHTED SELFISHNESS. Taking for granted that every man will love himself, He enjoins to "love thy neighbor as thyself." The only selfishness that will pay is based upon equity between one's self and one's neighbor. That is Christianity; that is Democracy; that is far-sighted self-love. That is what brings men together and makes society strong. And every nation will fall and every race will fail which fails to recognize it.

If it were not pathetic, it would be amusing to see a mere atom of dust, white dust, if you please, saying that it must dominate the world, and what ever gets in its way will not stand.

We recommend the Christian mayor to read history, as he evidently does not accept the Bible as a guide in "practical" affairs of this selfish life.

DISCUSSION ON

NAME OF RACE

P. L. Carmouche Says Negro
Is Misleading Term.

SCORES JOHN E. BRUCE.

Western Man Delivers Sweeping Opin-

ion on Question of Great Human Interest—Quotes From Eminent Authorities and Concludes That We Will Be Absorbed by the Caucasians.

By P. L. CARMOUCHE.

Detroit, Mich.—With all statistics a Bruce "Grit's" command to show how many blacks, part blacks, mulattoes, quadroons, octoroons and those beyond the oons in the United States and all ancient and modern ethnology and all dictionary definitions combine to show what color or any other part of man was necessary to create an Ethiopian, then an African, then a "Negro" and some more such names, they do not and cannot truthfully and scientifically apply to us today as Bruce

"Grit" would have it apply. Notwithstanding the words of Saul of Tarsus that God "hath made of one blood all nations of men," somebody tries to change all of that when it comes to our race.

Yes, Brother Bruce "Grit" because it is not a long, long way to the final end or outcome—caused by the presence of the Ethiopian or "African" or "Negro" as slaves in the United States—as to who will be brown or white, but that time will come, and it is coming faster than we are willing to admit. Therefore, is it not more proper for those who recognize and accept this ancient ethnological defamation of the laws or word of God and dictionary definitions of the word "Negro" applied to us to defend its propriety or impropriety with no malice, disrespect and contempt toward those who differ with them? I think so. If Mr. Bruce would have given this subject his most careful consideration—and I know by my careful considerations of his writings that he is a deep thinker and a great writer—he surely would have been more charitable to those unfortunates whose ancestors became the victims of the least of the "white slave masters" in the United States.

I am fifty-four years of age, and as long as I can remember, knowing the full meaning of it, I have from race pride looked upon it with a sorrow for the blacks, all because of the transfiguration of the African, part of him, his color, which I never considered a disgrace. Thus it was from that very day when the first African woman and man, too, landed on American soil. The white man by mistake did not intend him to forever remain a Negro in the United States. There and then his history and all which pertained to him as a race in Africa would be a dead history to him in America. It is so no matter how we twist it. I do not profess to be an ethnologist nor a scientist, but I have sufficient reasoning faculties to lead me to believe that my way of reaching objection to the term Negro is proper.

To the Washington Bee, Dec. 20, 1913, and the Seattle Searchlight, Dec. 27, 1913, I contributed to those papers "The Curse of Slavery In the United States," in which I repudiated the word "Negro," with no prejudice nor malicious intent to the black man nor disrespect and contempt to the part blacks, mulattoes, octoroons and quadroons.

Necessity is well known to the white man. He knows that it knows no law, and when that time comes ancient dictionary definitions on that cognomen "Negro" will disappear in the United States. It will be another destruction, a modern destruction of facts pertaining to the Ethiopian age. Annesley

Burrows' article in the Detroit Journal largest percentage of this process of recasting this new specimen who is not Whites and Blacks by Law," was an African or "Negro" nor a Caucasian "stunner," in perfect accord with con- or white man? This is a question of ditions as they now exist. When the human and not of the animal, and "Grit" uses the word "never" terms applied to animals I do not pro- the term "Negro" being abolished pose to use, mixed or not. They are

is in error, and time is proving it. possibly to the dissatisfaction of Mr. "Grit" and other colored men who accept the term as final. Time is proving, too, that this new model is still in process of construction and reconstruction.

As black, with no distaste of it, as it used to be, this modern refinery of an American nation of its own liking in the United States has partly made of the old casting—the former African slave—a most wonderful specimen, through breeding and cross breeding, of the human family. It made such men as Fred Douglas, P. B. S. Pinchback, John M. Langston, Ira Aldridge, T. Thomas Fortune, T. T. Allain, B. K. Bruce, Dr. L. Rudauetz, R. L. Desdunes and E. McCoy. It made the Hon. Crispus Attucks of Revolutionary fame, and it partly made Booker T. Washington, because he is not black. How could I begin to name the wonderful specimens of men it made and those that are here now by the thousands? As to the woman's share of it, we can well place her in the front ranks with the best of men of this modern refinery of nations in the United States.

If Mr. John E. Bruce (Bruce "Grit") would have, and possibly he has, an opportunity to travel around this country and see the thousands—yea, the hundreds of thousands—of "our people" whose color is not black—it is at this very point of this controversy where I differ with the correctness of statistics on the number of real blacks, those who are of ginger cake color, light ginger cake color or the likes of it, and they are all "contaminated," the white census takers count them in as black—he would wonder as to what will be the outcome of it all. Considering it in that light, Bruce "Grit" is in error with his figures, taken from such an incorrect enumeration, as to the number of real blacks in the United States.

Now, New York city would be a good place to test this question. While Detroit is small in comparison, yet it furnishes a fair example as to who is black, any place for that matter is suitable. Mr. Bruce is in a good place or section. Let him make a careful observation and see what he will find. If you do not conclude that the "black" brother is disappearing, notwithstanding the south furnishes them by thousands, well, then, I am sadly mistaken. Isn't it a fact, and should I say that in certain sections of the entire south is where you can find the

From this mixture which has taken place and is taking place between the whites and blacks and part black; mulattoes, quadroons and octoroons among themselves and the whites too, rest assured that a more appropriate name than "Negro" must and will be found to define this breed of the human family. The real black is to be admired. But I do not know the color of Mr. John E. Bruce "Grit." Possibly he is not included in this. The real blacks, as I started to say, must be admired for holding on to their end of it which defines a Negro, because the longer they remain black the longer it will retard the process—that might be of some satisfaction—of our complete absorption in the United States.

This is no theory, nor is it "amateur ethnology" nor false enumeration. It is a plain, visible fact which is transpiring in our very sight, and all who do not see it should open their eyes. They are asleep. Wake up! Did Bruce "Grit" give that phase of the question due consideration? If not—his reasoning faculties are of the best; let him try them on the lines I have indicated—he will find that the test is correct.

If there was such a thing in nature as paying a penalty for friendship or associating with other colors but our own the offspring of such would be unnatural. In fact, if it wasn't natural there would not be any results at all. But it isn't so. The only penalty which is being paid by both races is the loss of their original color. Since it is true that that will be the only way to solve this most aggravating "race problem," the sooner—for the peace and contentment of both races—the better. Neither will lose anything, according to the laws of nature, in the transaction. All are equals—black, brown or white makes no particle of difference.

Prejudice is an awful thing. It creates wonders, so much so, in order to belittle all other persons or people but themselves, the "white Christians" made the Hebrew a "Jew" and a "Sheeny." Judas crucified the Hebrew race when "he betrayed Christ." From that day of "betrayal" the Hebrew became a "Jew" and a persecuted people. As for the Ethiopian or "African," the "white Christians," ethnology does not say as to who the Ethiopian betrayed in order that they be crucified even unto this day, as awfully mixed persons as they are in the United States. In some way the "white Christians"

found a way to do so, and as profound a thinker as Mr. John E. Bruce is he accepts without a murmur that which was handed down to him from an ancient prejudice source as final. Not for me. It is just as improper for a Hebrew to be a "Jew" as it is for us to be termed a "Negro" in the United States.

It was a decision of courts which tried to make of an African slave—a real human—a beast in the United States. This race of human beings who are becoming neither white nor black here is not becoming so by orders and decisions of courts. There is something greater at work on this human result than all the decision of courts in this country. It is the decision of the laws of nature.

I am surprised at Bruce "Grit." In the real law of human nature there is no such thing as hybrids and offshoots. Those terms belong to the animal and not to the human family. If to the contrary, those terms, too, derived from prejudice and the disposition of the white man to belittle all who were and are not white, even in his paintings of images and the likes of such things, the white man tried to show that it was he, and he alone, that God created. Now, Brother "Grit," you should be a little careful—yes, more careful. The person created by whatever alliance, neither is the greater nor the lesser. They are equals, all dictionary definitions to the contrary notwithstanding.

Let us insist on the name American Mestizods or American Amerizods. Why should our mixture of blood be any less than any other? "From one blood God made all men."

Brooklyn Citizen

NEGROES TO START DEFENSIVE PLANS

Will Open a Campaign Against Race Defamers.

A number of the leading negro citizens of this borough met yesterday morning in the Carlton Branch of the Young Men's Christian Association and formed a committee for the purpose of starting a vigorous campaign against defamers of their race in this country. Judging from the determined attitude of those present, and the practical nature of the plans formed, this movement promises to assume large proportions within the next few days.

Educated colored people have long smarted under what they consider grossly unjust reflections upon them which have been made upon them broadcast by speakers and writers, but because of want of organization they have hitherto only been able to make feeble protests which have been futile to check the evil of which they complain. But now the long smoldering resentment has been fanned into a blaze of indignation by an attack upon the morality of the colored race alleged to have been made on February 27 last by Professor William Starr Myers, of Princeton University, in the course of a lecture in the Academy of Music. The following is a report which appeared the next day in a newspaper:

"The ballot and whisky are the two great curses of the negro race. The passing of the Fifteenth Amendment was a great mistake. The negro race is not merely a backward race; it is an inferior race. A Young Men's Christian Association leader of this city recently estimated that 98 per cent. of all negro men are immoral, and that the proportion of immoral negro women is nearly as great. The people of the North love the negro as a race, but dislike the negro as an individual; the people of the South are opposed to the negro as a race but love the negro as an individual. I was the only man on the Board of Trustees of the Young Men's Christian Association for negroes at Princeton who didn't address the negro members as 'Mr.'"

"The secretary of the Young Men's Christian Association once introduced me to his young men as the member of the board of trustees who understood the negro best, and I believe it was on that account. I don't believe in 'Jim Crow' laws, but I don't believe in social equality for the negroes. Even the educated negro is nothing but a grown-up child. You can count the really intelligent full-blooded negroes in this country on the fingers of both hands. A negro physician whom I know allowed a child to die a few days ago because he couldn't diagnose a simple case of diphtheria. In the large Eastern cities the death rate among negro children under five years of age is 500 out of every 1,000. The negro race is increasing in numbers, but not so rapidly as the white race."

After considerable discussion at yesterday's meeting it was decided that the campaign should be carried on by ministers, lawyers, doctors and business men, and that the Citizen's Club and the Y. M. C. A., and other association of colored people should co-operate with the committee, so that the action would be thoroughly representative of the whole race. The first move will be to hold a mass meeting at the Academy of Music, probably on March 25, to be addressed by prominent colored speakers and one or two white men of high standing and influence.

A committee was appointed to make all arrangements, of which the Rev. A. P. Coles, is the chairman, and R. M. Merony secretary. Others who took part in the meeting were the Revs. W. M. Moss, G. F. Miller, W. H. Jones, W. A. Lee, Mr. Timms, and George E. Wibe-can, president of the Citizen's Club. Secretary Merony, superintendent of the Carlton Branch of the Y. M. C. A., was instructed to write to Professor Myers, asking him if the report of his statement was correct.

The committee adjourned until tomorrow, when further details will be settled. It was learned last night that the Rev. S. Parkes Cadman, D. D., of the Cen-

tral Congregational Church, and Park Commissioner Ingersoll had signified their intention to appear and speak at the meeting if possible.

RUTH AND "BUNNY."

The Christian Recorder
The editor has a daughter named Ruth, aged 4, and a son called "Bunny" aged 2. They are very human children. Whatever Ruth has "Bunny" must have one. If Ruth says, "daddy please write my name," "Bunny" stammers the same. If Ruth wants more sugar on her oatmeal, so does "Bunny." If Ruth wants to go to church "Bunny" wants to go. If Ruth says she does not want candy, "Bunny" will throw his away. In other words, everything Ruth wants "Bunny" wants, everything Ruth discards "Bunny" discards. "Bunny" never thinks of anything until he sees Ruth with it. "Bunny" knows no value except what Ruth dictates. "Bunny" even declines to ask the Lord to make him "a good boy" and insists on saying in his evening prayer, "And make me a good girl," because Ruth says so.

But the editor is not alarmed, for Bunny is just two years old. He will outgrow all of that slavish dependence on Ruth, and if Ruth does not mind he will be laying the law down to her. He has not yet developed an individuality of his own. He believes so implicitly in Ruth's superiority, that he imitates everything she does, whether it is good for him or not. As a result he is often made ridiculous. And he affords Ruth much fun; for she sometimes does things in order to see what a dunce "Bunny" will make of himself. But true to his method, when Ruth laughs because she has made Bunny say or do a foolish thing, Bunny laughs too.

Bunny's philosophy now is "What's good for Ruth is good for Bunny." But Bunny will outgrow it.

There are many Negroes who are like Bunny in their philosophy: "What's good for the white man is good for the Negro." And we do many foolish things. We take an elementary school and dub it a "college" because the white man has a real college, and we do a hundred other things more serious. But let it be hoped, like "Bunny," we are as infants, and will one day develop our own individuality. Let us learn that ham bought from a Negro tastes as good as ham bought from a white man. Let us learn that money put in a Negro's bank is as safe as that put in a white bank. Let us learn that a Negro's hair is not "bad" because it does not look like white people's hair. Let us develop our own race individuality and race consciousness. And without depreciating the white man's standards, let us have our own standards of value because they are ours.

Racial Consciousness - 1915

"THE DEATH OF A NATION."

Because of its powerful exaltation of race hatred, race persecution and lawlessness "The Birth of a Nation" the "Clansman"—should be called "The Death of a Nation." The destructive, incendiary nature of the play not only we but scores of others have called to the attention of the officials of this great city. It is part of the South's propaganda to crush the rising hopes of the black race for equal citizenship. It is race-baiting, disfranchising, ku-klux Dixie's effort—directed by Thomas Dixon of Virginia and recently approved by President Woodrow Wilson of Virginia and United States Supreme Court Chief Justice White, the ex-Rebel soldier of Louisiana—to inoculate Northern public sentiment with her race virus, to thus perpetuate her criminal nullification of the Constitution of our common country. "The Clansman" is SOWING THE SEEDS of RACE HATRED and RACE DISCORD, RIOT and ANARCHY, which will at no distant date SPRING FORTH into a HARVEST of BLOOD and DESTRUCTION. So insidious and adroit is the presentation that we find such writers and makers of maudlin sentiment as Dorothy Dix portraying its vicious wholesale slanders as accurate historic facts. She says in the Evening Journal of March 8:

Then comes the final battle of the war, the surrender of Lee and the pathetic going back to their ruined homes of the broken Confederate soldiers. What followed in the days of reconstruction is the blackest page in American history, a story so horrible that it has never been adequately told until in these pictures. These visualize the terrors of a day when the lowest class of whites from the North went South and for their own gain inflamed the Negroes against the whites; when a newly liberated slave population, drunk on the first draught of freedom, mistook license for liberty and were guilty of every excess and rioted in unbelievable orgies; when the whole machinery of government was given over to ignorant blacks, who could neither read nor write; where no Southern woman was safe even in the shelter of her home, and when crimes unmentionable against the whites were a daily and hourly occurrence.

Out of this desperate situation rose the need for a desperate remedy, and the South found it in the organization of the Ku-Klux-Klan. The white men organized themselves into a secret, mysterious band. Robed in long white gowns, and with their horses covered with the same flowing white drapery, they came silently by night upon offending Negroes, and visited a swift justice upon them, and eventually succeeded in breaking the carpet-bag rule and restoring peace and order and white supremacy in the South.

EVERY STATEMENT here is a TISSUE of the FOULEST LIES. The facts are: THE PICK AND FLOWER for the most part of New England and Northern white men and women went into the Southern States after the war TO DO MISSIONARY WORK among the blacks. The Union armies stayed in those parts of the South where the Rebels refused to lay down their arms and come back into the Union until the advent of Rutherford B. Hayes. White as well as black first hand authorities can be brought forward in overwhelming numbers to prove that the "excesses and unbelievable orgies" were those of the Ku Klux Klan and not of the freedmen. Every Southern orator and writer has grown eloquent on the fact that "while their masters were at the front the slaves cared for their families and farms and not one single case of outrage on their part has marred the record that the slaves were

faithful to their trust." It is a self-evident lie of the deepest dye to state that these freed slaves when their ex-masters returned home, in a period of five years, completely changed their character and then "practiced crimes unmentionable against whites daily and hourly." It is no less a self-evident lie to picture the slave owners and drivers who lashed female slaves on their bare backs with cat-o-nine tails until the blood ran under their feet as any less brutal and cruel after the war than before the war. We may excuse Dorothy Dix on the grounds of ignorance. But if Thomas Dixon is the source of her vicious misinformation HE LIES SO DELIBERATELY that all who take a second thought will agree—that AT NO TIME in any Southern State WAS "THE WHOLE MACHINERY OF GOVERNMENT GIVEN OVER TO IGNORANT BLACKS." It is a singular fact that the colored men who went to the Senate, to Congress and who held large offices during Reconstruction Days, as any fair-minded statesman of their generation will tell, were on the whole the equals in intelligence and the superiors in morality of their white colleagues from the Southern States.

Were it not for the widespread and dangerous influence that "The Clansman" has upon the unthinking white public, led by such silly sentimentalists as Dorothy Dix, there would be no need to refute with facts such diabolical slanders. They fall of their own weight. It is necessary, however, to warn again the American people. We measure our words when we say: The UNITED STATES IS DRIFTING TOWARD WAR and black men will then be needed to defend the Stars and Stripes. In the hour of your country's peril you will call in vain for their sacrifice of life and blood unless in the hours of your country's peace you cease persecuting them. "The Birth of a Nation" IS A DAMNABLE OUTRAGE AGAINST THE COLORED CITIZEN. It is a curse to the future of the nation. STOP IT!

THE BIRTH OF MANHOOD.

Last Sunday a strange thing happened in Georgia. Wesley McDonald, a white planter, had trouble with his colored tenant, Jim Turner. Calling on his brother, Preston McDonald, and a friend, Frank Davis, Wesley McDonald, vested with his hereditary and State recognized right to lord it over a gentleman of color and supported by his brother and friend, approached Jim Turner's home with the intention, as the Associated Press puts it, of "WHIPPING THE NEGRO." But then a strange thing happened! In Jim Turner's home was a MAN. That MAN met the three white gentlemen, who had so quietly vested themselves with the authority of the law, as a MAN should—with a hail of bullets. Wesley McDonald, the wealthy planter, will no more attempt to whip a colored man. He is DEAD! Preston McDonald and Frank Davis are suffering from wounds that are expected to prove fatal. Whether they recover or not we doubt they will again attempt to "whip" a colored man. Jim Turner, the MAN, escaped. We hope he will make good his escape, both from the lynchers and from the rugged justice Georgia holds in reserve for colored men.

Should Jim Turner seek safety among his race we do not believe there would be any, traitor enough to give him up to either State law or lynchers. In either event it would be the same. He would never get justice. Should Jim Turner be "cornered" by the white posses now searching for him—well, we hope he still has his gun and the spirit to use it.

MORE RACE PREJUDICE.

It is no longer a question of race prejudice in the Southland. It has spread to the North with increasing virulence and the trouble about it is that these northerners are constantly making "a mess of the whole business." The following telegraph is report explains itself.

Millwaukee, Wis., January 5.—Negro boxers will be permitted to engage in contests with each other before boxing clubs in Wisconsin, but no bouts between whites and negro contestants will be allowed, the boxing commission ruled to-day.

The ruling rescinds a former order forbidding bouts between negroes.

This reads like Louisiana. Colored men can only box colored men. This race prejudice is largely due to the Negro-hating addresses of Senator Benj. R. Tillman and Thomas Dixon, aided and abetted by the dissolute, insulting crap-shooting Negroes, who can now be found in nearly every section of this broad country of ours. They are a hindrance and a curse. It may be that some time, the thrifty, industrious, well-to-do colored men of the Southland will see the necessity of organizing a bureau for the dissemination of information concerning the progress and upright habits of the well-to-do colored people.

Philanthropists in the North are giving hundreds of thousands of dollars to change these conditions by educating the colored people and these worthless colored people are cited as examples of the kind that need just this kind of training. When colored people learn to imitate the Roman Catholics and other progressive denominations to the extent of caring for and rearing the children of the race, then we shall have started to change these unpleasant conditions at the root, where only the positive work of regeneration can be accomplished.

It is a fact that we are standing in our own sunshine and we do not seem to know it. The dissolute colored people, both male and female, hundreds of whom have gone North only to embarrass the worthy colored people, who have gone in the same direction are doing us more injury than all of the Tillmans and Dixons

in this country. Dr. Washington is about the only colored leader, who can secure a hearing now upon these all important topics and it is to be hoped that he will proceed to counteract the effect of this constant crusade of the dissolute colored elements against us.

Afro-American Hymn

Colored Liberator

Prof. William Pickens.

(Tune: The Marseillaise) National Song of France.

27-13

Ye sons of Freedom, up, to battle!

We go to war against the wrong;

No longer we th' oppressor's cattle,

We rise as men, ten million strong!

We rise as men, ten million strong

Shall coward kill and burn our mothers

Make bastard-orphans of the young,

And then with threats bestill our

tongue,

While life is in our bodies, brothers:

Refrain:

Up, up, ye men of bronze!

Breathe now a freeman's breath!

And claim your liberty in life

Or freedom in your death!

With wealth and power the tyrants fight us;

With laws and mobs and bolts and bars,

But, up! let not these things affright us!

We fight with God and with the stars!

We fight with God and with the stars!

Our pathway may be long and gory—

Precious is freedom, high the price,

Bought ever at a sacrifice—

But at the end we gain the glory!

With ignorance they shall not bind us,

We claim the freedom of the school;

With sophistries they shall not blind us

We will be men and no man's tool!

We will be men and no man's tool!

We ask not pity, O oppressor,

Justice alone is our demand,

The right to use our brain and hand

The right to be our soul's possessor!

We fight the fight of all the ages,

And walk the path of the just;

We hear the voice of all the sages:

We will be free if die we must!

We will be free if die we must!

No tyrant's torch or gun shall turn us,

We fight for mothers, babes and wives,

We die for these, our dearer lives,

Though the oppressor shoot and burn

us!

O Freedom! let thy spirit charm us!

Let us not heed the coward's fear:

The hand of death can never harm us,

For freedom is than life more dear!

For freedom is than life more dear!

Jehovah, God of all the race,

Sustain our heart, accept our soul,

From everywhere for freedom's goal,

Millions of Black Men, turn your faces!

Millions of Black Men, turn your faces!

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Millions of Black Men, turn your faces!

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Millions of Black Men, turn your faces!

is this truth that in even his highest state of intellectual development, the negro cannot feel himself at home excepting confined to the companionship of the genus of which he is a part or to which he belongs. Under this uncircumventable situation that nature herself has created, while not in the same proportion, still to an undeniable degree, the line is surely drawn between the negro and the white man as sharply as between either of the species of the brute creation. Under the condition for which neither the white man nor the negro is responsible, while it may seem a sad decree, it is a fact that the negro is what he is, and where he is, and is helpless to be otherwise, it matters not, however much attempt is made to cultivate him.

After all, there is no negro problem if we will only look facts in the face and declare what is and what is not without trying to make a situation appear that does not exist.

R. S. KING.

Brooklyn, April 1, 1915.

WHAT THE PEOPLE SAY

LAST WORD ON OKLAHOMA CONDITIONS.

Out of all the presiding elders of five distinct and separate Negro Methodist organizations in Oklahoma (with the sixth foolishly trying to be original) there is not one crying over my article on "Conditions in Oklahoma" but the Rev. R. M. Perrin, presiding elder of the Tulsa district (known as the baby district) of the A. M. E. Church, over which he hasn't presided a year, having had only a very limited experience as a pastor.

The young man, Mr. Perrin, is a late arrival in Oklahoma. His pastorate in the State has been limited to Muskogee for a conference year and a half. He is not competent to discuss the article he so voluminously attacks with "nihil ad rem," advertising the fact that he is "A PRESIDING ELDER." During his short residence here he has lived in Muskogee, and Muskogee is not all of Oklahoma.

I have been in the State nine years, own property, managed a farm, pastored in every section of the State, built eight churches, taught school, served as a school director, manager at school elections, instructor at school normals.

The young man reminds me of the little country fice when he first came to town. He bristled up to every big dog he met, when at last, after a long run, he had to take to his heels.

We are very sorry that the young man, in his eagerness to satisfy an insatiable thirst for notoriety, has become unpardonably personal, and has tried to make a broad matter personal, becoming grossly undignified and insulting, even making false statements. He forgets, or is ignorant of the fact, that there are more Negro preachers in Oklahoma, according to the Negro population, than in any Southern State where the greater part of our people live. He forgets again, or is ignorant of the fact, that there are preachers in Oklahoma pastoring churches who have served terms in

Leavenworth, Columbus and even in the State prison for forgery and other dishonesties with money—even murderers.

Not over a month ago I was an unwilling listener to a conversation on the train between two fellow men, one a preacher. It ran as follows: "There is a poor weak-minded young Negro woman who owns valuable mineral lands. She is of age and out of control of her guardian. White land grafters offer \$5,000 to anyone who will bring about a marriage to one of a certain number of Negroes, in order that they can get hold of her lands," says the preacher. "You have sense enough to help me work this thing. It's going to be a big thing. And while the Supreme Court has recently declared it unconstitutional to deny the vote to the colored man, they still have the privilege, which they will vigorously push, of directing the trade of those they represent away from undesirable channels."

W. HALWICK DAVIS.

Beggs, Okla., February 2.

ADVERTISING AGENT

ENTERS A DISCLAIMER

The Age has been informed from Mrs. Florida Ruffin Ridley, 131 Kent street, Brookline, Mass., the following correspondence sent to the paper about the statements alleged to have been made by David Evans, advertising manager of the Curtis Publishing Co., concerning advertising by the large national advertisers and the Negro trade. The correspondence is self-explanatory.

Mrs. Ridley's Letter.

To the Editor of The Age:

A few weeks ago you published a letter sent to the Curtis Publishing Company by the undersigned, protesting against an article written by a Mr. Evans, an attache of the Curtis Publishing Company, which reflected upon the social and financial standing of the Negro. Will you kindly give space to an account of the conclusion of the matter?

The Curtis Publishing Company was informed that the Colored Women's Clubs of America had pledged to confine their trade, as far as possible, to those firms only, which showed no discrimination, made no reflections or insulting references to the race in the conduct of business and that as the patronage represented by the Women's Clubs amounted to some millions of dollars a year, it was worth while for advertisers to consider them.

That this letter had effect is evidenced by this speedy reply:

CURTIS PUBLISHING CO.

Metropolitan Tower,

New York City.

Office of Adv. Director,

Jan. 27th, 1915.

Mrs. Florida Ruffin Ridley,
Chairman.

Dear Madam:—

Your letter addressed to our Philadelphia office, has been referred here for attention.

The article you refer to in the December issue of "Advertising and Selling" entirely misrepresents Mr. Evans attitude and statements. There certainly is no intention on Mr. Evan's part to cast reflections upon the colored race. He is a Southerner himself and has the

greatest sympathy for the Negro. He is familiar with the most excellent work that has been done by educational institutions in behalf of the race and is perfectly aware that there are many intelligent and prosperous citizens in the Negro race.

The publication referred to will undoubtedly make an explanation in the next issue.

Yours very truly,

W. HALWICK DAVIS.

Adv. Director.

The lesson is plain—withdrawn from those who are not to be trusted. And while the Supreme Court has recently declared it unconstitutional to deny the vote to the colored man, they still have the privilege, which they will vigorously push, of directing the trade of those they represent away from undesirable channels.

Very truly,

FLORIDA RUFFIN RIDLEY.

Chairman Boycott Com.

Brookline, Mass.

Colored Citizens Hold Big Meeting in Church.

Unanimously and with great earnestness, the mass meeting of colored citizens held in the Bridge Street A. M. E. Church yesterday afternoon endorsed the action of the committee of colored citizens of Brooklyn in arranging for a mass meeting for Thursday night next in the Academy of Music, to protest against the statements constantly being made from the platform and the press reflecting on the intelligence and morality of colored people, and particularly to condemn Professor William Starr Myers for his alleged sweeping attack made in a recent lecture in Brooklyn. The Rev. Dr. C. P. Cole presided. On the platform with him were the Revs. Dr. W. A. Alexander, J. W. Bright, W. A. Lee and George E. Wibecan, president of the Citizens Club, and R. M. Merony, the secretary of the committee.

Secretary Merony explained the arrangements made for the meeting at the Academy for Thursday, and said that the speakers would be the Rev. Dr. S. Parkes Cadman, Father Belford, Commissioner of Parks Raymond V. Ingersoll, the Rev. Dr. Reverdy C. Ransom, Miss M. R. Lyons, Dr. Owen Meredith Waller, Julius L. Mitchell, and probably Herman A. Metz, who had written to the committee expressing his sympathy with them in their action. George E. Wibecan will preside.

A number of short speeches followed, voicing the conviction of the speakers that the time for indifference to defamation and misrepresentation of the American colored citizen had passed and was now ripe for a vigorous campaign to "close the mouth of the defamer and weaken the influence of the newspaper writer." Mrs. Lawton defended the character of the colored women.

Racial Consciousness - 1915

WAS SLAVERY A VAST SCHOOL?

"That slavery was a vast school, in which a superior race trained an inferior one in the fundamentals of civilization, was the contention of Prof. C. S. Boucher of the department of history at Washington University, in an address on 'The Old Regime and the New in the South,' Monday afternoon in Graham Memorial Chapel.

"The best results for both whites and blacks, Prof. Boucher believes, can only be obtained by a more sympathetic relationship between both races. 'A revival of the plantation system,' Prof. Boucher declared, 'based on free labor instead of slavery, is accomplishing much in some districts of the South today.'

"Prof. Boucher's lecture was the sixth of the current series of extension lectures being given by the faculty of Washington University."

We quote from the "Globe-Democrat" an abbreviated account of Prof. Boucher's lecture on "The Old and New Regime in the South," delivered at the Washington University Monday afternoon. Prof. Boucher should be named Prof. Butcher, for he certainly butchers history and moral philosophy at the same time. He says, "Slavery was a vast school where the superior race trained the inferior one in the fundamentals of civilization."

We wonder if holding a man as a chattel is a fundamental of civilization, or is it "a wild and guilty phantasy," as declared by Lord Brougham, who also said, "There is a higher law written by the finger of God upon the heart of every man." It would seem that nothing of the kind was written upon the heart of Prof. Boucher.

Was separating parents and children, wives and husbands, among the fundamentals of civilization? "What God hath joined together, let no man put asunder." Was making the South a hot-bed of bastardy and subjecting colored women and maidens to the beastly lusts of their masters "civilization?" Are unrequited toil, squallor and enforced ignorance promoters of civilization? Are the whip and the lash civilizing instruments?

Professor, slavery kept the Negro back two centuries and three the white Southerner back nearly a thousand years.

Challenge Prof. Boucher to cite one nation in the known world, civilized or barbarous, where brutalities as hideous and demonic are committed as the master race in the South committed upon the Negro. When the Jews were driven into the Tower of London and had to cast out their children to the bloody mob to sate its thirst; when Pekin was taken and Chinese women ravished and then fastened to the floor by bayonets stuck into them; when Kossacks disembodied Jews at Kishinev, and when Bulgarians tossed infants up and caught them on the point of their bayonets, the civilized world cried "Horror!"

But when Sam Hose was burned alive in Georgia, his eyes burned out with torturing irons and his body dismembered; when, not long ago in Mississippi, a Negro was nailed in a pine box, saturated with oil and set on fire, scarcely a single note of condemnation was heard anywhere in the land. This moral callousness is an

awful condition for a people to exhibit who claim to be civilized.

So you see, Professor, slavery cursed the white man and retarded the Negro. It still hangs over the South like a nightmare; it benumbs its moral and intellectual energies; it warps men's capacities for thought, just as it has injured Prof. Boucher's, who cannot see that oppression is not advancement and that the oppressor cannot hold the oppressed down unless he wallows in the mire with him. The South is down, morally, and not up yet, but the Negro is rising up.

Slavery was not a blessing. It set the clock of the South back. It was a curse to the Negro and the South, for which we paid in millions of lives and billions of money.

THE NATIONAL PERIL.

Suppose, Mr. Voter, that the security and happiness of your home, of which you and yours are so proud, were suddenly shattered and rendered unsafe by a band of outlaws, whom themselves claiming to be loyal citizens, with no remedy save the abandonment of that sacred spot—the home? And remember the hard struggle under adverse circumstances is the common lot of every Afro-American.

Now we read New Madrid, Mo., which has a large Negro population, is in the throes of anarchy and its law abiding citizens, being threatened with violence and death by a cowardly band of assassins who term themselves "Night Riders." Could you place yourself in the position of these poor, unfortunate people, without the bitter anguish which is akin to crime without the feeling of revenge and murder? How long, O God, will the nation countenance this bitter passion of hell, whose foundation is Jim Crowism and whose ultimate end is ruin and bloodshed? Crimes are multiplied in the incubator of Jim Crow statutes and race prejudice. Today our national Congress finds itself occupied in placing this poison in its very vitals. Thus we behold the national peril. A government without power to protect its citizens is meaningless as are lies from the lips of a fool. A government which will not suppress its lawless elements is a misnomer, as void of usefulness as if it never had existence.

The act of criminal conspiracy against these defenseless people is a grave trespass upon the rights of every citizen of the nation, and calls for rigid application of existing statutes which would give ample remedy. If these homes were the property of large corporations sufficient protection would be afforded; but ah! in the very heart of the nation the voice of race discrimination is eating away its vitals.

Today the defenseless Afro-Americans quail under the burning fires of Jim Crowism, while tomorrow the nation no less shall suffer the spirit of its dying embers. The home is the foundation of society, the state, the government, the nation, and you have the right to protect it.

WALLER AGAINST "NEGRO"

Noted Brooklyn Doctor Says It Causes Mental and Physical Segregation.

Editor Amsterdam News:

I cannot too heartily congratulate you on a recent editorial discussing the use of the word "Negro." There is no greater delight enjoyed by the white people of the United States to-day than the spreading use of this unfortunate term. Why? They realize that it is the most potent factor at work at the present time, about both a physical and mental segregation of the people of color. Its use is on the increase only because our speakers and writers, especially Du Bois and Washington feel that its repetition, ad nauseam, is necessary to retain the good will of the masses. The term "Negro" is not only absurdly inaccurate as applied to millions of colored people, but it is also alarmingly injurious, for the following reasons:

a. It has never stood historically or in the present, anywhere in the world, for anything noble or uplifting. Most high-grade Africans repudiate it.

b. In Africa and out of Africa it was never applied to the higher types, but to Guineas, Sudanese and Senegambians only.

c. Its derivatives, "Negroism," "Negrofy," and its compounds, Negro-head, Negro-fiy, Negro-monkey, are all clearly, in their associations, degrading.

d. Its feminine form, "Negress," is justly and correctly used to define your wife and daughter and sweet-heart, if you favor the use of the masculine term.

e. It has been the word used by the Southern whites for two centuries, when formally speaking or writing about an unworthy or criminal man or woman of the race. For when he speaks of the worthy he invariably says "colored."

f. It is not differentiated in the mind and thought of the whites from their favorite and generally used (among themselves) terms, "Nigro" and "Nigger."

g. As stated by an eminent Japanese diplomat it has an unquestioned influence in cutting us off from the thought, sympathy and co-operation of the millions of colored Africans, Asiatics and Islanders of the yonder world.

Very truly yours,

OWEN M. WALLER, M.D.

Brooklyn, Feb. 24.

COLORED SECTIONS ARE PROMISED SQUARE DEAL

Councilman Warwick Mayo is Stirred by Conditions and Will

The Journal and Guide
That Huntersville, Barbourville and Lindenwood will receive their just proportion of money, expended by the city for permanent improvements in future, is the opinion of

Mr. Warwick Mayo, a member of the city council from Monroe Ward. To a representative of The Journal and Guide, Mr. Mayo stated Thursday morning that he was reasonably sure of receiving through the recommendation of the public improvements committee a fair share of the money that is to be appropriated for street improvements throughout the city during the next fiscal year for use in the sections above mentioned. He had already secured the adoption of a resolution recommending the appropriation of \$16,000 for the paving of Chapel Street from Princess Anne Avenue to Norfolk and Western railroad and expected favorable consideration on an appropriation for Goff Street.

Mr. Mayo stated that he had gone over the territory and found conditions just as they had been described in The Journal and Guide. While the improvements mentioned by Mr. Mayo as being practically assured will help conditions in Barboursville, no relief will be afforded Huntersville and Lindenwood unless some of the main thoroughfares in these sections are improved.

NEGROES NAMES FOR SCHOOLS

Training Institution Will Vote First With Three Choices.

Members of the School Board announced yesterday that the pupils of the 18 colored schools would soon name their institutions in honor of some member of their race. This same privilege was accorded the pupils in the white schools.

The first school to select a name will be the Colored Training School. The committee on architecture has submitted the names of three colored men who are dead, namely, Frederick Douglas and Benjamin Banneker, of Maryland, and Edward W. Blyden, who was born in the West Indies. The pupils of the training school are to vote on one of the three names.

It is the purpose of the committee to give the preference to Maryland colored men. Two of the men to be voted on by the training school pupils—Douglas and Banneker—were among the most prominent negroes in America, the former occupying a high position in national life and the latter a noted inventor and astronomer. Banneker, the West Indian, was a brilliant scholar. The names of living negroes will not be voted on.

NEGRO WOMEN AND WHITE COLLECTORS.

Elsewhere in this issue we reprint the position of the Planet in the matter of white collectors.

In this connection, we would like to state that the burden is not altogether upon the Negro woman to prove her love for the race and racial enterprises. The young negro, by through and because of his improvidence and utter lack of doing his full duty, too often forces the negro woman to accept trade such as the white concern offers, and under the peculiar circumstances, surrender the trade, how'er she may be adverse to such—or go without the purchase.

By words, and otherwise, the young negro man too often encourages his wife, mother, sister and daughter to support the enterprises of the other races, at the utter neglect and desertion of those of his own. As between the negro woman and the young negro leader, there is by far more force of character on the part of the young Negro woman, than is found in the young negro man. Often times, would she buy lace curtains, pillow shams, rugs, lace and such articles as are frequently peddled about her door from the young negro leader, but alas, no negro deals in such. How often would the negro woman buy from some negro vegetable wagon if the negro would only engage in such, and ply his trade.

The young negro man knows that the negro woman must have the necessities of life. He knows that the females of his race must make purchases for the home, then why in the name of common sense, common decency, and self respect and racial respect and every other respect, don't the young negro leaders get busy and provide for their women. The young white woman does not grin and scrape and bow and cut the monkey to call his women Miss and Mrs., but the Negro leader will with the salesmen of other races, for the reason the white leader has so provided for her, that she can deal absolutely, exclusively with other races than the negro. She admires, honors and respects the manhood courage and self sacrifice as exhibited through the life toil and daily offerings of her husband and son and father and brother. To the young white man, the protection of wife and mother and sister and daughter and home is dearer than life itself. The young white woman is the most highly respected young woman on the face of the earth, because the white leader has given his labors of mind and soul and body, that she might be queen. And Brother, she is Queen.

On the other hand, the young Negro woman has to digat and toil and suffer and sacrifices and plan and do everything else to make ends meet in the home, while the young leader is busy failing to look out and protect her in the home. In too many instances, the indolent improvident and trifling young Negro forces his female dependents to go to some white collector and make a borrow in order to keep the home going. She would no doubt, borrow of the negro collector, but too sad, there is no negro collector that come her way or with whom she deals. She is forced to go to the white saleman

because there is no negro saleman.

The young white leader furnished her a young white collector, and she appreciated former favors, and shows in her own way, her appreciation. Let the young negro leader do his duty, and provide the young negro woman with colored collectors and colored business enterprises, and good bargains on good terms, and show her that he is a man and deserving, and all the white men on earth and sea could not force her to grin as she now grins, or to do a number of the foolish and shameful stunts charged to her.

Ah, my friend, it is the young negro leader who must get busy, and use forethought and fore-sight and precaution and strength of manhood. The young negro man has taught the young negro woman to believe in the men of the other races, in that he does any number of things that is charged to her door. He has failed to provide a husband, father, son and brother such as the civilization of the white man has taught her to believe in—hence, she does the natural thing. She scrapes and bows, and grins in the face of the very self same man that makes and forms and confirms her nation of a real man. If you want the Negro woman to stop cutting up capers with the owners' salesmen and collectors and business agents of other races, furnish same equally as good or better of your town race.

A woman naturally admires a man. The Negro woman is not half so crazy when it comes to color as the Negro man. He furnishes the fools of the race. The negro leader today, thinks that he has not been in the newspaper unless he gets his name in the white papers. The average white paper, fails to call his women Miss and Mrs., but the Negro leader will pay any fabulous sum just to see his name in the "Jim-Crow" column of a white paper.

Why does not he long and pay for his own paper, his own furniture store, his own shoe store, his own dry goods store, his own candy store? His own meat market. His own five, ten, fifteen, twenty-five and thirty-nine cents store? His own wholesale grocery store? No, it is the young negro leaders.

WORD NEGRO A CURSE

So Says R. H. Ball, of Lawrence, Mass. —Argues Against Its Use.

Editor Amsterdam News:

I am put to a great wonder, when I note that the National Association for our mothers, wives and sisters as to bring Jim Crow cars there my best to picture this danger ahead for the colored people. But why is this drawing of the color line against the colored people? It is not because of crimes committed, nor is it because we are not respectful, but because all the world has learned that we who bear the title of negro are hated at first sight, and if only 15 per cent of the thousands of dollars spent since freedom had been used to drive the title of Negro from this earth, Washington, D. C., would be the last place on earth to draw up such

a bill, and if the news of this bill is true it is enough to cause every self-respecting colored man and woman to blush with shame and sorrow to think that even in the last 50 years that our leaders should keep these slurring titles before the world, bringing disgrace every second upon us. Why, if we could spend a million dollars a second the year round it would not be a drop of water's value toward bringing public respect as long as the title of negro lives in the eyes of the world. We want no cowards now, but the time is here when a stop to humiliations must be looked after. The Gospel and Jim Crowism cannot associate and please our Maker, and if we care for our race we will aim to get public respect first; money, property and education afterward. Let us drive the title of negro out of the public.

R. H. BALL.

Lawrence, Mass.

Racial Consciousness - 1915

The word citizen has a high, historic meaning. Riding like a that he is responsible. Louis XIV, of France, used to say: "I am king in his chariot, it comes down to us from the Greeks, thro' the the State." What the Grand monarch said in his pride, the humbl- Romans, and across the middle ages, resplendent with honor and est of us may say in humility—"I am the State." For a State is proud with dignity. In the ancient civilization, the citizen was a composed of its citizenship, and we are a tenth part of that citizen- member of a haughty, exclusive class. Below him, and subject to ship!

The middle ages inherited the political forms and customs of mons has the power. In the United States, whoever is president, Greece and Rome. The Italian republics were based on aristocracy the people are in power. Hence the people deserve credit when and cemented with the blood of historic houses. The Republic of affairs go right, and merit blame when affairs go wrong. And do Holland was built upon great land-holders. The Swiss republics not forget that we are a tenth part of the people. In all that we were little groups of cousins united by blood relationship, and suffer of wrong, of injustice, of discrimination, we are to blame.

Now, the American Republic is founded, not on privilege, like and women, otherwise good, are too busy worshipping at the shrine the Greek and Roman States, not on lineage, like the republics of of mammon; chasing money, thirsting for pleasure, seeking for Italy in the middle Ages; not on land proprietorship, like the Re- fine clothes---too busy doing that, to give thought and time to the public of Holland; not on blood relationship, like Swiss cantons, but duties of citizenship. Meantime, inch by inch, foot by foot, our upon manhood. The founders, or "forefathers," said: "Just as a liberty is slipping away from us. "Eternal vigilance, is the price man is able to take care of himself physically, mentally, morally and financially, so is he able to take care of himself politically." of liberty;" and we have good authority to "watch as well as pray."

They said: "We will build an everyday, working State on the basis The curse of our race is materialism. We kindle only within of the average man." the circle of material interests---the pursuits of appetite and pas- sion. Outside that circle and on higher subjects, we are as cold as icebergs in Arctic waters. We worship the dirt.

And so an American citizen is thus defined in Article XIV, Since we are infected with this tendency to grovel, we need to Section 1, of the Constitution: "All persons"—and certainly, all be reminded that the salvation of a race depends upon the moral persons must include male and female, white and colored--"all per- earnestness of its people. History shows that nations and races sons born or naturalized in the United States, and subject to the are made by heroes---like the patriot fathers who pledged their jurisdiction thereof, are citizens of the United States, and of the "lives, their fortunes, and their sacred honor" on behalf of truth States wherein they reside. No State shall make or enforce any and progress; like Luther, who set his feet on the rock of principle law whcih shall abridge the privileges or immunities of citizens of and said: "Here I must stand---God help me! I can do no more;" the United States; nor shall any State deprive any person of life, like Wendell Phillips, who said: "I found my country half slave liberty, or property without due process of law, nor deny to any and half free---I left it without a fetter."

Then again, in Article XV, Section 1, the Elective franchise is Let us cheer our spirits and nerve our souls with these high ideals and brave examples. Then will liberty and equality be- come the law of the social order. Then we will no longer have to chant requiems, but will sing hallelujahs!

Thus the American citizen stands---and the Afro-American should also stand---before the world, the peer of any Kaiser or King, Czar or Sultan. He is the heir of the liberty of his fathers; he is the defender of the liberty of his children---not Caesar was more sovereign than he.

The underlying principle of American citizenship is this, that no man or race, of whatever creed or color, shall be subservient to, or politically dependent upon, any other man or race, but that each shall be armed for self-defense. The weapon of this self-defense is the ballot---

"Defense, a weapon firmer set
And better than the bayonet;
A weapon that comes down as still
As snowflakes fall upon the sod;
Yet executes a freeman's will
As lightning does the will of God."

Since, then, the citizen is thus supreme in America, it follows Any one who has resided in the south will bear out my assertion.

Editor of The Globe, Sir--The let- ter by James W. Johnson on the Frank murder notes prompted me to tell this story. Some two years ago while trav- elling through the south on a sight-see- ing trip I landed one bright morning at Richmond, Va. As I drifted about the city I noticed over a door a sign read- ing: "General Lee's Old Home. Vis- itors Welcome." I entered and was re- ceived by an old colored lady, who showed me the place and told me many interesting stories about the general and his home life. As I was leaving and thanking her for the attention given I said: "I wish to ask you a ques- tion that I have asked a large num- ber of Negroes in the different states that I have visited while travelling in the south. Are the Negroes any better off or happier here in the south now than they were before the war?" "Sir," she said, "where you northern people get that word Negro? Don't you know that's an insult? You much better say nigger." I saw I had waked up a hor- net's nest, so I left and did not wait for an answer to my question.

I will say, by the way, that many of the older Negroes, in answer to my question, said they were much happier before the war as slaves than now.

Editor of The Globe, Sir--In your is- sue of yesterday James W. Johnson writes in reference to the Frank case that the fact that the word "Negro" appears in the notes instead of "nig- ger" or "cullud" is proof positive that Conley did not write them. If Mr. Johnson would take the trouble to read the stenographic testimony of the trial he will find Conley using the term, to the exclusion of any other, whenever he wished to designate one of his race.

Decided in Favor of Term "Negro." Last Saturday evening at Harlem Congregational, a debate was held be- tween the Rev. W. S. Holman, pastor and A. A. S. Howard, Secretary of the Negro Society for Historical Research on "Which Is Better as a Race Name--'Negro' or 'Colored'?" Dr. Holder, the champion of "colored," defended the use of the term "col- ored" by liberal quotations from his own writings in a local paper and a book which used the word interchange- ably. His argument was generally re- garded as so weak that one of the judges, Dr. J. E. E. Barnes, was dis- qualified from serving by remarking: "The gentleman has injured his case." Miss Minnie Brown was substituted in the place of Dr. Barnes, and she, with Mr. Fleming of the Continental Ins. Co. and Mr. Robinson of Dr. Holders Congregation, listened to the argument of Mr. Schonburg, who ably defended the use of the term "Negro," adducing plenty of facts from the records to prove that it is the proper name of the race, that "colored" and "Afro-Amer- ican," mean nothing; that they are apologetic, unscientific and have no place in natural history.

The judges took the case, when both sides had been fully heard and after deliberating for nearly an hour, gave their verdict in favor of the use of the term "Negro."

Mr. Connolly's account shows that while it is unlikely that Frank would have known about the "night witch" superstition, it is inconceivable that any bright white man would have put any notes at all in Conley's hands to lay beside a body he had given orders to cremate. HAROLD S. HOWARD. New York, March 6.

"Negro" in Negro Speech.

Editor of The Globe, Sir--James W. Johnson, speculating on the use of the word "Negro" by the mulatto Conley, in the so-called "Frank case," says "By the lower class of colored people the word 'Negro' is not only unused, but unknown. Conley of his own accord would have written 'nigger' or 'cullud'. This, to my mind, is positive proof that Conley did not write the murder notes." That is what the prosecutor and the police contended, but it seems they were a bit hasty (even if there was no politics being played to mislead them). But Conley on the stand described a "stout black Negro" behind the bar, and Mr. C. P. Connolly, in his "The Truth About the Frank Case," states that Conley also used the word "Negro" in several "love" letters "to the colored sweetheart with whom he became ac- quainted while both were in jail."

Editor of The Globe, Sir--J. W. John- son states no Negro of Conley's class would use, either in speaking or writ- ing, the word Negro. I have resided in the state of Georgia and in other states in the south about seventeen years, and had direct dealings with all classes of colored people, and have heard them continually use the term Negro, especially among themselves.

Any one who has resided in the south will bear out my assertion. JOSEPH LIPPMAN. New York, March 6.

Editor of The Globe, Sir--The let- ter by James W. Johnson on the Frank murder notes prompted me to tell this story. Some two years ago while trav- elling through the south on a sight-see- ing trip I landed one bright morning at Richmond, Va. As I drifted about the city I noticed over a door a sign read- ing: "General Lee's Old Home. Vis- itors Welcome." I entered and was re- ceived by an old colored lady, who showed me the place and told me many interesting stories about the general and his home life. As I was leaving and thanking her for the attention given I said: "I wish to ask you a ques- tion that I have asked a large num- ber of Negroes in the different states that I have visited while travelling in the south. Are the Negroes any better off or happier here in the south now than they were before the war?" "Sir," she said, "where you northern people get that word Negro? Don't you know that's an insult? You much better say nigger." I saw I had waked up a hor- net's nest, so I left and did not wait for an answer to my question.

I will say, by the way, that many of the older Negroes, in answer to my question, said they were much happier before the war as slaves than now.

L. C. BAILEY. New York, March 6.

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AN ENGLISHMAN'S VIEWS ON THE NEGRO PROBLEM.

G. K. Chesterton is a great English author. Cecil Chesterton who is visiting this country attracts attention chiefly because he is G. K.'s brother.

It appears that the main purpose of Mr. Cecil Chesterton's presence in this country is to influence opinion in favor of England and her allies in the great war. Mr. Chesterton in the course of his semi-ambassadorial lecture tour went as far south as Atlanta. Upon his return to New York he was fully interviewed, and his opinion were published in the magazine section of the New York "Times."

It is needless to say that Mr. Chesterton's trip to Atlanta made him feel qualified to deliver himself on the Negro problem. That question takes up more than half of the interview. Yet, do not think because his trip South was only a matter of hours that he based his conclusions merely upon hasty observations; on the contrary, he studied the question by reading Thomas Dixon's novels.

Here let the near-famous Englishman speak for himself. He says:

The two things that interested me most in the South were the Negro problem and prohibition. Of course, I am absolutely opposed to the theory of prohibition in general, as an interference with personal liberty, anti-social and undemocratic. But I see that in the South the case is a special one. It really is an aspect of the Negro problem.

When I was in the South I read some novels about the Negro problem that had been recommended to me—the works of Thomas Dixon. I read them as I read Disraeli, leaving out the story and paying attention only to the arguments. They seemed to show me this one thing, at any rate, that the South had not yet solved the Negro problem. In the South the people said to me when I asked them about it, "Yes, we have solved the Negro problem!" And they said it with a fervor that showed that they had not really solved it. It seems to me that repatriation of the Negroes might be a solution, and yet I have no answer to those who say that repatriation is fantastic and impossible. The lynchings and burnings show that the relations between the races are not properly adjusted, for where there is cruelty there is always terror.

Notwithstanding the fact that he took Thomas Dixon as his mentor, Mr. Chesterton evinced independence of opinion in daring to disagree with the people who declared to him that the Negro problem is already solved. However, it is disappointing to see that, instead of coming up with some novel solution, he himself falls back on the long discarded plan of sending us all back to Africa.

In backing up his opinion that the problem is not yet solved he says, "The lynchings and burnings show that the relations between the races are not properly adjusted." It must be admitted that in this sentence he brings to bear a preponderance of proof that ought to crush any argument to the contrary. Still, it is not clear why he felt called upon to bring so much evidence to prove so little. "Not properly adjusted," that would be splendid had he been trying to be funny.

But, Mr. Chesterton goes deeper into the subject. He goes on to say:

I am inclined to agree with those students of the question who say that the Negro ought not to have been admitted to citizenship. The argument that the Negro should be admitted to all the privileges of the Republic because he was wronged by being brought here against his will as a slave seems to me to have no moral or ethical foundation.

Suppose a man leads an immoral life for a long time and then reforms and becomes a good citizen. Certainly there is absolutely no moral code which would compel him then to marry any woman with whom he had immoral relations before his change of heart.

After learning that he had prepared himself by reading Tom Dixon, we are not at all surprised that he agrees with the "students" referred to above. But where did he hear the argument that the Negro was admitted to the privileges of the Republic as a sort of indemnity for what he suffered as a slave?

Although Mr. Chesterton says he is inclined to agree with those who say the Negro ought not to have been admitted to citizenship,

we will give him credit for meaning that national citizenship should have been withheld from the Negro until he proved himself ready for it; then let us say that if such a course had been followed, not in 500 years would the Negro have been able to "satisfactorily" prove his readiness.

If Mr. Chesterton's comparison of the whites to the man who leads an immoral life for a long time is a sample of his reasoning and logic, then we are sorry for the cause of England and the Allies, so far as it depends upon his forensic efforts. Taking the example he cites; even if there is no moral code to compel the man to marry the woman with whom he has had immoral relations, it is no proof there ought not be one. Suppose the woman also desires a change of heart? And, more than that, suppose it was not the woman's fault?

We would not care to say that this paragraph of Mr. Chesterton's interview shows him to be one who believes that a man can demonstrate his "change of heart" by kicking back down into the gutter the woman with whom he has sinned; it would be more charitable to infer, after considering how little this paragraph has to do with the subject, that our Englishman's absolute opposition to the theory of prohibition is founded in strong personal reasons.

But, no man can always be wrong. Mr. Chesterton, in concluding his interview, stumbled upon a terrible truth. His words are weak, but the appalling truth stands out strong and bold:

Great and many as are England's sins, I hope that she may never have to pay for any of them as America is paying for Negro slavery. For there is a certain poetic justice about it. The early Americans sinned in keeping slaves, so their descendants suffer by having to bear this burden.

Poetic justice! He should have said inexorable and eternal justice!

THE USE OF "NEGRO."

Commenting on the "murder notes" in the Frank case, J. W. Johnson, in a letter to The Globe, said that the use of the word "Negro" in them showed that Frank dictated them—that if Conley had written them without suggestion he would have written "cullud" or "nigger"—that the use of the word "Negro" among the lower class colored people is unknown.

In reply a number of correspondents who have lived in the south declare they have continually heard the word "Negro" used. The weight of authority in this regard is overwhelming. The Globe may remark that several years ago a committee of representative Negroes formally requested it to use "Negro" when referring to members of their race—something it has since done.

But even more pertinent with respect to the Frank case is the disclosure that Conley, in his testimony, repeatedly used the word "Negro," and C. P. Connolly, who has made a special study of the case, says that the word "Negro" appears in several letters written by Conley to a woman with whom he became acquainted in jail. To the assumption that Conley would not use the word the reply is that he has used it. The assumption is no better than others made by those who stubbornly insist on sending Frank to the gallows.

With it established that "Negro" is a word to the employment of which Conley is inclined, the difficulty of ascribing the authorship of the notes to Frank is increased. The point the prosecution has tried to make against him turns out to be in his favor.

CONDEMNS NEGRO BALL GAME.

Endorses the Bill to Stop the Practice.

Editor Brooklyn Daily Eagle:

I am pleased to note that there is pending at Albany a bill to eliminate negro ball dodgers from our amusement centers. I remember last year being one of these human marks knocked insensible and at that time I resolved to endeavor to promote legislation which would put an end to this vicious and brutal game. Just where the element of pleasure arises I could never quite understand.

Surely this wicked pastime has no place in an advanced community and I can only tend to keep alive a social prejudice which we should educate ourselves to control. The sport itself may seem trivial, but it symbolizes a civic sin. If you really want to give the question the acid test, picture in your mind's eye a negro outing at which a white man is placed in a similar manner.

Many have participated in this game who have never realized the culture-barren impulse which prompts the laugh. The majority of people do not think for themselves. They believe that which they see tolerated to be correct, and to initiate our fast-growing foreign population with such a spectacle is unfair to a race to which we owe a serious duty.

Again, a man who indulges in the game for any length of time is a poorer citizen when he ceases, for having both gratified and strengthened a brutal impulse.

Those who would kill the bill have no arguments that a Christian could comprehend. February is an appropriate month in which to inaugurate this proposed legislation, "with malice toward none and charity for all."

J. LEROY GIBSON.

Brooklyn, February 17, 1915.

DECEITFUL BOOK ON NEGRO DENOUNCED BY DOCTORS

THE AGE is in receipt of the following letter from Dr. W. G. Alexander, general secretary of the National Medical Association, 14 Webster place, Orange, N. J., in which is shown the most creditable position taken by representatives of the race in regard to vicious publications concerning the Negro. Dr. Alexander's letter is self-explanatory:

Orange, N. J., July 19, 1915
The Editor of The Age:
Herewith enclose a copy of the letter that I have sent to the F. A. Davis Publishing Co. of Philadelphia. The letter explains itself.
As you have already advised a boycott for the papers which spoke unfavorably of the recent decision of the Supreme Court, I am having inserted in this issue of the Journal of the National Medical Association a similar article advising the members of the association to hold this firm in mind when its representatives approach them.

Yours very truly,
W. G. ALEXANDER.

Racial Consciousness - 1915 WHERE IS RACE PRIDE?

It is becoming more and more of a conviction to us that one of the primary causes of our inferiority in the social and commercial life of this city is to be found in our pitiful lack of race pride. We look through the past for a trace of it; it is not there. We search for it among our friends and acquaintances; it is not there. We hunt for it in our churches, and cannot find it.

Once in a while we catch a fleeting glimpse of it when some orator is addressing the crowd, and wishes to round out a climax or tickle the ears of his audience. Then he throws out his chest and cries: "See what we have done in fifty years!" Whereas, what we have done is not a circumstance compared with what we should have done.

We give the fullest credit, where it is deserved, for what has been accomplished. We give full credit and glory to those who have struggled against odds and made sacrifices to get an education; to those who have won success and a name. All honor to our men and women who have done things.

But it is not WE who have done it. It is the comparatively few individuals who have risen to places of honor, or prominence, or wealth, who deserve the credit. They have risen, not with the help of the race, but in spite of the race. It is these few who have raised our average even to where it is. Without them our average would be much lower than it is. The most of us have put every possible obstacle in the way of their advancement. We have not enough race pride to want to see any of us excel the rest of us.

Most every other race will contribute to the success of any individual of their race; then they will point to that individual with pride. The Negro does all he can to prevent the success of any individual; then, when success comes in spite of us, we point to the race with pride.

We have no pride in the success of any individual of our race. We hate to see each other succeed. Having no race pride, how can we expect to win the respect and confidence of the other race? As most of us refer to our own people as "Niggers," is it any wonder the white people call us the same? As we show no respect for each other, is it any wonder the white folks do not respect us? As we are all suspicious of each other, is it any wonder the other race is suspicious of us? As we are not true to each other, how shall we expect our white neighbor to trust us?

We are our own worst enemies. We have only ourselves to blame for the poor opinion the white race has of us and the little consideration that is shown us.

JOLLYING JAPAN

Because of fear and through hypocrisy Woodrow Wilson and William Jennings Bryan are seeking to jolly Japan into making her believe that they are her sincere friends. Through the American messenger, President Wilson sent this message to the conference of Federated Churches of Japan:

"Everything which can bring about a better and more cordial understanding between the American and Japanese peoples has my earnest approval. * * * My message of friendship co-operation and mutual good will is undoubtedly from the American people themselves."

With his usual pharasaical protestations of Christian brotherhood and lovingness Secretary Bryan tells Japan to forgive her American enemies "for they know not what they do." But Japan evidently is in no degree fooled by the high and exalted words of these two arch race hypocrites of the American people. The Tokio Asahi, the Japanese official daily, answers in kind these lofty loquacious sentiments. Concluding, however, it brings Messrs. Wilson and Bryan up with a sharp turn, as it coldly and simply says:

"We express our most sincere hope that President Wilson will realize his ideals by taking proper measures to find a solution for such acts as the Anti-Alien Land law and other anti-Japanese bills, so manifestly opposed to the very spirit which lies at the foundation of the American republic."

Mr. Wilson will sooner or later learn that his one boomerang throughout the world is his promises and his performances on the black race's rights in this country. Every intelligent Japanese everywhere knows, Mr. Wilson, how you PROMISED before election to see to it that the colored citizens would get NOT "MERE" GRUDGING JUSTICE, but in "fullest measure every right guaranteed by the Constitution;" how you PROMISED them to "NOT ONLY PARALLEL EVERY POSITION given you by the Republican, but a larger official representation for your race." But every intelligent Japanese knows equally well, Mr. Wilson, that YOUR PERFORMANCES have been A TIGHTENING CHAIN OF RACE SEGREGATION AND RACE PERSECUTION; and the unoffending black race's cruel and unjustified exclusion from you and your own appointees and your own party from every vestige of official representation. Every intelligent Japanese knows that in Virginia, your own State, in a part of which you now officially reside, that Japanese are Jim-Crowed on the railroads and in places of public accommodation. Despite your mouthings that your own party leaders with your weak-kneed silent consent are leading the jingoes of the world, fostering distrust and suspicion against Japan.

ALL THE WORLD SEES THROUGH YOUR HONEY-COATED RACE HYPOCRACY, MR. PRESIDENT. They see in you the leader of the unregenerated race bourbons of Rebel Dixie. In seeking to Jolly Japan you simply insult their intelligence and make them ask, as in the case of the Tokio Asahi, to "REALIZE YOUR IDEALS."

WILL ORGANIZE NEGRO HISTORIC CLUB

The law office of Attorney Walter L. Davis, on the third floor of the Virginia Beneficial Insurance Building, was the scene of a number of race loving young men Wednesday afternoon of this week, who met to discuss methods to be used in the instituting of an organization known as "The Negro Historic Society," of Norfolk, Va.

The object of the society is to glean all valuable methods possible pertaining to the lives and achievements of our noble men and women of mark, both past and present and make a systematic study of the same.

Those present and who entered into the discussion were: Attorney Walter L. Davis, chairman for present term of meeting, Messrs. Bernard Henderson, C. H. Robinson, Jr., Melvin C. Harris, Edward C. Rhoades and J. Harvey L. Baxter.

Officers for the organization will be elected at the meeting which will convene Wednesday evening next at 7:00 o'clock. Those invited to attend are requested to report promptly at that hour at the place of the former meeting.

TO PUT A STOP TO THE NEGRO BALL DODGERS

Through the initiation of Counselor Rufus L. Perry of Brooklyn, there have been introduced into the New York State Legislature bills which if passed will make it a misdemeanor for any person to engage in the game of throwing baseballs and other objects at men's heads protruding through a canvas or in any other manner, or for any person to offer their head as a target for such missiles.

These bills were introduced on Tuesday by Assemblyman Fred G. Milligan, Jr., of the Fifth Assembly District, and by Senator Alfred J. Glichrist of East New York.

The bill will put a stop to the practice of Negroes in exhibition places at Coney Island and other amusement resorts offering themselves as "Negro ball dodgers" and Counselor Perry has been working on the bills for some time. The bills are offered as an amendment to the penal code, and considerable sentiment is being created in favor of their passage by the letters to the legislators written by colored citizens in all sections of the State.

THE NEW YORK WORLD SPEAKS.

We could do no less, neither could we do more than reproduce here in full the following recent editorial from the "New York World."

The New York Times 4/1/15.
There are people in the North who do not know that the Reconstruction policy after the Civil War was a terrible blunder. The play-making fact might do some good and need do no harm. When such a production outrageously assails 10,000,000 people, the harm outweighs any possible advantage.

The play made out of Dixon's "Clansman" does not exalt Southern chivalry at the expense of Northern manhood; it upholds the Union One and Inseparable; it shows Lincoln in April, 1865, as the best friend of the South; it does not, for it could not, exaggerate the antics of the black Legislature of South Carolina; it is sumptuously and ably produced.

Beyond this is irreparable wrong. To hint that carpet-baggers bedevilled the South only because a mythical Mr. "Stoneman," easily recognized through his thin disguise, had a quadroon mistress, merely gratifies the taste for silly paradoxes that trace momentous events to trivial causes. The crowning sin is the sensational exploitation of a crime which is probably less common in the South than in the North and which was certainly not first heard of in 1867.

Has the black no case? Let the "movies" show him—torn from his jungle village; battened down in storm at sea in a slaver's 'tween-decks three feet high; dragged out insensible when the wind falls, his stifled mates fed to the sharks; bearing unrequited toil and the overseer's lash; even his freedom made a curse to him and others by knavish whites; yet still doing the menial toil of the South, a humble but mighty agent of his country's prosperity. Does that man merit abuse, or sympathy and guidance?

"The Birth of a Nation" is an outrage on a race.

[Italics ours.]

Ever since the production of this infamous picture we have looked for some word in the great New York dailies. They have all been silent; except, of course, our life long champion, "The Evening Post." Not even have letters of protest been given space.

But "The World" has broken the silence, and in words that will reach the remotest corners of the whole country. The influence of this editorial in our behalf cannot be estimated.

This editorial is in accord with many recent utterances of "The World." Of late, no periodical has spoken for us with greater strength, fearlessness and truth. It is a Democratic journal and a strong supporter of the Administration, yet it has directly and forcibly opposed the President upon his Negro policy; and, so far as we have noticed, this is the only point upon which it has opposed him.

"The Globe" and "The Evening Mail" have also shown that they stand for right and justice whenever our cause is before the bar of public opinion; we want to hear what they think of "The Birth of a Nation."

The combined influence of the great newspapers of this city could do what the Mayor, the police and the courts say they are powerless to do; that is, stop the presentation of a picture which defames an entire race, which is incendiary and obscene, which breeds hatred in one class of American citizens against another, which makes its strongest appeal to the lowest and most dangerous of human passions, a picture that will fan the very fires of hell wherever it is shown.

If the actual commission of robbery and murder is tabooed in the "movies," why should a picture be allowed that shows a Negro chasing a little white girl to rape her, and showing it with the intention of impressing upon the spectators that the Negro is by nature a race of sensual and licentious brutes?

In the three largest cities in the North more crimes of rape are committed by white men in a year than by blacks in the entire South

in the same period of time. And, white men in the North commit in a year more abnormal, pervert and bestial sex crimes than the Negro has committed during his whole history in this country.

The slight note of apology in the first part of "The World's" editorial is entirely drowned by the thunder of that last magnificent paragraph. Those last lines are more than mere newspaper writing. There is something in them that touches the same emotions which are stirred by Lincoln's Gettysburg speech.

We wonder if Tom Dixon can possibly read those words and not feel that he is among the meanest and most despicable of men.

WORLD LAUDS ANDERSON

Nation's Great Daily Praises Ten Years' Work of Able Collector of Internal Revenue.

Just what a competent and reliable government official Hon. Charles W. Anderson has made during the ten years he has held the office of Internal Revenue Collector, may be gleaned from the following editorial in the New York World of Thursday:

BY THEIR FRUITS.

In the production of "The Birth of a Nation" in this city a race is labelled. In the office of the Collector of Internal Revenue for the Second District of New York that race may be judged by its fruits.

Charles W. Anderson goes out of office to-day after holding for ten years this responsible post under the Treasury. Many millions of dollars have passed through his hands. His dealings have been practically all with white men of the keenest intellect and of substantial business standing. Capacity and courtesy have been the qualities most remarked in his conduct of an office maintained always in the highest efficiency. In Collector Anderson's time, three complicated and important new revenue measures, the income tax, the corporation tax and the war revenue tax, have made this office the most difficult, as it is the most important, ever held by a colored man under the Government. He has stood the test.

No race is fairly judged by holding up as types for reprobation its most degraded specimens. Every race has the right to be judged by its patient, toiling, useful average, and, by best

THE NEGRO'S CHANCE: If Trusted He Will Prove Himself Worthy—His Part in National Defense Discussed.

To the Editor of the Pioneer Press:

In speaking of every race and nationality of the globe the negro is the least considered. What has he done so bad that he has to be pushed back with contempt and scorn? Why not give him equal rights?

I read an article in the Pioneer Press Monday that caused me to write this. In Waxahachie, Tex., a negro, Joseph Locket, was about to be lynched for the murder of John Jones, who was found murdered in a garage. Locket might

have been guilty, but why did they not arrest him and give him a fair trial?

In another case in Georgia they lynched two men and two women. That was in Georgia. A long way off, but this is considered a nation and Georgia is part of the nation and the negro is one race of the nation. If war should be declared on this country, which probably will occur sooner or later, the negro would be ready to go to the front just as he did in the Spanish-American war. They fought and braved just as many dangers as the whites. Where is their country? They have none. Every nation has a flag but the negro. There are many other useful and serviceable deeds the negro has done that he never has or never will be praised for.

PEARL M. DE REEF

New Orleans, La.

JAN 28 1915

COLORED PROPERTY OWNERS WANT CAR LINE IN 6 WARDS

With several score of colored property holders of the Fourth, Fifth, Sixth, Seventh, Eighth and Ninth Wards present; also several white persons interested in the project, plans concerning the proposed new car line through the rear of those wards were discussed at length at a meeting held in Beecher's Congressional Church, North Miro and Annette streets Wednesday night.

The meeting was addressed by Geo. S. Taylor, representing the Eighth Ward Improvement Association; R. E. L. C. Reis, president Gentilly Terrace Householders' and Property Owners' Association, and Dr. Lawless, well-known colored citizen.

The improvement associations believe that with the introduction of a car line the sections in the rear of the wards will become thickly populated. It is proposed to operate the car along Canal street to Claiborne, to Bienville, to Galvez, to Orleans, with double tracks upon the neutral grounds of these streets; thence with a single belt track along North Johnson to St. Ferdinand street, returning via Miro to the double track at Orleans street.

W. MONROE TROTTER.

Boston Negro Who Defied President Wilson to Speak at Ward Chapel.

Thursday evening April 1st, William Monroe Trotter of Boston, Massachusetts will speak at Ward chapel, A. M. E. church on "Race Segregation."

Mr. Trotter is not only a man of education and culture but he is a national character. He is the son of J. M. Trotter, recorder of deeds under ex-President Cleveland, a graduate of Howard university, editor of the Boston Guardian, secretary of the "National Independent Equal Rights League", and spokesman of delegation before President Wilson on segregation. Every citizen should hear Mr. Trotter discuss the most vital subject in connection with our national life. Following is the program:

Selection—Choir.
Invocation—H. F. Johnson.
Introduction of chairman by pastor.
Selection—Choir.
Reading—Mrs. Hattie Bowser.
Selection—Choir.
Introduction of speaker.
Program begins promptly at 8:30.
Committee, Rev. S. B. Jones, Dr. J. A. Shepperd, H. C. Gibson, Mrs. S. B. Jones, musical director.

NEWS KILLS DODGERS

Papers Great Fight Against Colored Men Targeted in Success.

Albany, May 21.—No more can one hurl a baseball at a colored man as an African Dodge tactic at the seashore and amusement places. Senator Gilchrist's Bill Dodge's Bill has passed the Senate by a vote of 48 to 2. Senators Orsman and Thompson were the only negative voters.

Supporters admitted frankly the recent dinner had won them over to the measure, which makes it a misdemeanor, punishable by a fine of \$100 to throw a baseball at a colored person.

The Amsterdam News started a hot fight against this silly practice of a few men more than two years ago and it is gratifying to know it has culminated in success.

THE WORD "COLORED" ELIMINATED

Cincinnati, O., October 14.—Following a protest from Joseph L. Jones, head of the Central Begalia Company, Mayor Fenwick S. Siegel has ordered the word "colored" eliminated from the civil service list for prospective city employee.

Racial Consciousness - 1915

IS IT SO?

SEN. BORAH of Idaho, did not like a portion of President Wilson's Indianapolis speech, and seized an opportunity on the floor of the Senate, Jan. 13th, to deliver himself to that effect. He sternly objected to the president's approved reference to his "watchful waiting" policy with Mexico. When asked by Senator Robinson what he would do with Mexico if charged with executive responsibility, Senator Borah replied: "If I were president I would say to the Mexican people, we want you to settle your own internal affairs and we will never interfere for the purpose of acquiring territory; secondly, I would say to them, you will respect American lives and property, or the United States will see to it that they are protected. **The flag that will not protect its citizens is a very rag and contaminates the air in which it floats.**" The last sentence is the one that gives rise to the above caption. Read that sentence again and then ask, "Is it so?"

From the statement made by Senator Borah with such plethora of loyalty and patriotism, it would seem that every citizen living under the American flag has a right to expect protection by the flag. And that is precisely the truth in a nutshell. It is fundamental and inheres the power to force its own conviction in the hearts of men. Its force of logic must be respected by the enlightened, intelligent, liberty-loving people of any country. Ability to comprehend, interpret and exemplify such a truth is incompatible, with the philosophy that tends to eliminate a certain class of citizens from the rights and protection vouchsafed to them by the Constitution under which they live, especially when they challenge the world for a truer, finer type of loyalty and patriotism than they have, under all conditions, shown to the flag that should not "contaminate the air in which it floats."

This frank acknowledgment of such a stern fact on the part of the Idaho Senator is a healthy omen. With such eloquence and sway of oratory for which he is noted and of which he is so abundantly capable, he will probably prove an important factor in leading this country to see its own unpardonable negligence to the thousands of its citizens, who are not in Mexico, but right here in the United States.

There are citizens right here who have ever been ready and willing to show their loyalty, not in nice phrases and glittering words, but in deeds of daring and doing whenever the Nation's honor has been attacked or its safety and prosperity threatened. These citizens have charmed the world with their valor and enriched the prowess of the nation by their courage, constancy and fidelity on the battlefields. They have contributed to the economic worth of this nation by their thrift, industry,

peaceful habits and obedience to the laws of the land. This nation has not suffered from insurrection, treason, strikes, assassination of high officials at the hands of these 10,000,000 citizens who are loyal to the flag that should not "contaminate the air which it floats."

During the fifty years of freedom, they have, under trying handicaps and in the face of stubborn barriers, made phenomenal progress and wrought marvelous achievements; and in doing this, they have proved beyond all question the capability and respectability of the race. A most eloquent and convincing testimony to that fact is given by the following statistics:

During the fifty years of freedom these 10,000,000 people have reduced the illiteracy of the race to thirty per cent, built 500 colleges and Normal Schools worth \$20,000,000; they have 35,000 teachers and 1,700,000 children in the public schools they own 530,000 homes, operate 937,000 farms, conduct 40,000 businesses, and have accumulated \$1,000,000,000 in wealth. They have 40,000 churches, 41,000 ministers, 5,000,000 communicants and \$70,000,000 invested in church property. They have 53 banks, 6,000 merchants, 2,000 manufacturies, 6,000 registered authors, 1,000 registered patents and 7,000 graduates from College and University courses.

The Senator's pertinent statement is: "the flag that will not protect its citizens is a very rag and contaminates the air in which it floats." Is it so? Senator Borah of Idaho said so in the United States Senate where it was not denied. His emphatic utterance has been given wide publicity where it has not yet been contradicted. Are the 10,000,000 Negro citizens of the United States protected? Are they? Is the law sufficient? Is it enforced? Troops were sent down to seize Vera Cruz when two American blue jackets were arrested at Tampico, but what about the hundreds of Negroes who for the least provocation and in most cases entirely innocent are shot down, burned, lynched without Judge or jury? Some are drug through the streets of villages and cities with their tongues torn out and mutilated, bleeding, amid dying groans while men, women and children of boasted intelligence and culture dance in mirthful glee as the the diabolical deed is being perpetrated against industrious, honest, law-abiding, innocent citizens. What about the citizens who are thus treated? What about the flag under which they live and whose loyalty to which has never been questioned?

Senator Borah, the broad-minded, big-hearted, progressive, liberty-loving Senator of Idaho can answer. He says that: "The flag that will not protect its citizens is a very rag and contaminates the air in which it floats."

It is not to be inferred that we condone crime. Not a bit of it. Criminals, black or white, should be punished to the extreme penalty of the law as conditions and circumstances dictate through a sane judicious court. But

mob rule is never justifiable and should never be employed since the law is capable of meting out justice to all. A fair and impartial trial is what should be given every citizen who is charged with crime. This is a right given by the Constitution and no citizen of this country should be deprived of that right. Senator Borah speaks emphatically about the flag that will not protect its citizens. He says: "The flag that will not protect its citizens is a very rag and contaminates the air in which it floats."

THE VIGILANCE COMMITTEE AGAIN

This week we called attention to the necessity of a Vigilance Committee in the city of Washington to look after the interests of the Negro. Approval of this suggestion has come to us from several sources, and that such a committee is an absolute necessity grows upon us with increasing urgency. If various organizations and reform movements find it necessary to maintain a representative at the Nation's capital, why does not the Negro find it necessary? We have no representative of our race in Congress. No doubt some one will quickly say that the congressmen there are our congressmen. That is true. But there is no racial representative of the ten millions of Negro citizens, there. There ought to be someone then at the city of Washington who could at least suggest the mind of one tenth of the American population.

There are many things that a Vigilance Committee with a competent superintendent could do. This superintendent could accomplish a vast deal of good in coming into direct touch with the Inter-state Commerce Commission and reporting to them specific infringements upon the equal accommodations. This superintendent could watch legislation, note special points where the Negro is concerned and make friends for the cause. Further, such an officer could send out a sign of distress to all parts of the country through the Negro Press when the interests of the race were in jeopardy. This superintendent could be at the head of a publicity bureau and could exploit through the daily papers the praiseworthy achievements of the Negro and also facts concerning attacks made upon Negroes. It would be worth all it would cost the race if a man were to be in a position where he could put up facts concerning lynching. There is no doubt but that there would be enough to keep such an officer busy. Associated with him could be a number of the most representative men adjacent to the city of Washington who would be his advisors and who could be called together without much expense. In addition to this, a Board of Directors could be appointed that would meet at least once a year and go over

the matter of receipts and expenditures and promote the policy of this Vigilance Committee.

As to financing this committee and superintendents, that could be easily done if we had anything like the hearty co-operation that such a movement should receive. With the concurrence of the General Conferences, the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, and the Colored Methodist Episcopal Church could appropriate out of the General fund, say \$500 per year. The National Baptist Convention could appropriate easily \$500 or \$1,000 per year. The Supreme Lodge of the Knights of Pythias, a like sum, the B. M. C. of the Odd Fellows and so on with other secret organizations. Then the National Negro Business League, the National Medical Association and other gatherings, representative of the race in various capacities, could write into their budgets so much a year. Such an investment for a Vigilance Committee would yield large returns if a conservative, wide-awake, fearless, persistent, high-minded, conscientious, straight-forward man were placed at the city of Washington. We would like to hear what the Negro Press of the country has to say to this suggestion.

LIFE OR DEATH

The Negro is fighting a great battle for racial existence, racial advancement, and for racial co-operation in the brotherhood of man. A sound physical basis is absolutely necessary to this program. The suggestion for the observance of the National Health Week March 21-27 is therefore far-reaching. It will affect the present status of the Negro as it will affect the future. Failure to ignore the health conditions surrounding the Negro growing out of his present mode of living spells disaster. No worker for the uplift of the race can ignore this or some similar movement. This is a question we must face either in this form or some other. Why not in this form? A delay in this matter means so much of the retarding of our progress. Why not act now? All the forces in the community should be gotten together at once including the professional men, educators, ministers, business men and persons in all walks of life. A meeting should be called at once for all persons covered by the class named and others. A temporary organization should be affected committees formed to clean up streets, churches, school-houses, residences and inform the people on the general laws of health week. This matter is essential, however common place it may seem and he will be rendering the race and community a distinct service who enters enthusiastically in this plan. Watch the columns of this paper for further detailed suggestion as to the observance of Health Week.

THE THING LONG SOUGHT

By Perry W. Howard, A. M., LL. D., President of the National Negro Bar Association

Perhaps no suggestion in the last twenty-five years is so significant as the suggestion of the necessity of a Vigilance Committee in the city of Washington, whose duty it shall be to look after the interests of the Negro. We think that no side of racial life has been neglected more than that of our real civic interests.

Such a committee as suggested by the Southwestern with functions such as outlined by its editor, would mean more to us as a race for protection of life and property than any organization extant, and the cost of maintaining it by our people would be nothing more than a mere pittance from each of the National organizations in this country. And, too, this movement will find a ready response from the rank and file of our people who will hail it as the thing they long have sought.

The rank and file are interested in only one phase of it before they take hold, and that is the personnel of the committee.

If this is to be the kind of committee suggested in the great church organ there will be no doubt as to its support. But if it is to be made up of "Hessians," hoodling preachers, shyster lawyers, repudiated politicians, or ex-colonels and majors, for decency's sake leave it alone.

But we have the material out of which to launch this movement and our people will support the proper committee. Therefore, let us have this Vigilance Committee. Jackson, Miss.

AN EXCELLENT IDEA

By Hon. Harrison M. Gillian, Vice-President National Negro Press Association

In the January 28 issue of the Advocate you advance the idea of a National Vigilance Committee, to be located at Washington, D. C.

I want to add my voice to those who will approve the idea and for the superintendent I want to nominate Prof. Kelly Miller of Howard University.

The idea you advance, I think, for one, is a most excellent one and the plan you have outlined for financing same appears to me to be a most feasible one.

Should you decide to "push" the idea and will advise me, it will afford me pleasure to see that the News Service renders you such aid as is in its power.

Denison, Tex.

READY TO CONTRIBUTE

By Rev. A. F. Wallace, Supreme Grand General of the Knights of Toussaint L'Ouverture of the World

Of the many strong pleas that you have

been making through the columns of your paper for equal justice for our people, I do not know of any that ought to receive the commendation and support of every loyal, race-loving man and woman more than your plea for a Vigilance Committee in the District of Columbia.

Indeed these latter days of slavery are harder than the days when our fathers and mothers were under the whips of hard taskmasters. Through these fifty years of our freedom the better element of our people has been praying and hoping for a day when through thrift and industry the Negro might demonstrate to the American public his right to life, liberty and the pursuit of happiness, but that day even to the most far sighted optimist seems to be in eclipse, and nothing less than the strongest telescope of human imagination can see even the faintest glimmer of light in the remotest future. In view of these facts, nothing short of the whole-hearted support of our people of such a committee will give us the greatest legacy we can hope to hand down to our posterity—FREEDOM.

We who are living in the nation's capital, because of our mere presence here have led, or are leading our brethren throughout the country to believe that we are enjoying the New Orleans University Negro Day

What has now become an established fixture in the calendar of exercises at New Orleans University is Negro Day. A program of exclusive Negro productions is rendered by Negroes. The purpose of the day is to keep fresh before the minds of the students some of the most notable achievements of the members of the race in order that there may be maintained in the rising youth an intelligent and worthy race pride also that the accomplishments of the race in material gain, in business, in art and literature, in character, culture and refinement may serve as a stimulus to increase the efforts and quicken the zeal of the students who are now in the progress of their development. To give added significance to the day the program is celebrated on or near the date of Lincoln's birthday, connecting the great emancipator with the wonderful progress of the race.

This year the program was rendered Friday afternoon, February 12th. S. Coleridge Taylor, J. Rosamond Johnson, James A. Mundy and Harry T. Burleigh, Negro musical composers, were represented in voice selections by Mr. Aaron Jordan, the University Glee Club and the University Choir, and in instrumental selections by Prof. Stewart of the University Orchestra. From a musical arrangement by Prof. M. S. Stewart a stringed quartett rendered the old melody "Steal Away." Paul Laurence Dunbar was represented in his lyrics by Miss Flora B. Austin and in his stories by Mrs. Zula Pope

EXCLUDED "DARKEY" SONGS ARE NOT FOLK SONGS AT ALL

The Guardian
SAYS BOSTON ADVERTISER — SONGS EXCLUDED BY BOSTON SCHOOL COMMITTEE NOT EVEN NEGRO MELODIES — COMPOSED BY WHITE MAN AND FIRST SUNG BY WHITE MEN WITH BLACKENED FACES AS MINSTRELS.

(Boston Advertiser, Nov. 30, 1914.)

Some protests have been made by organizations outside of this state, on the decision to dispense with the use of a volume of songs, in the Boston public schools. Those, who protest, declare that the discontinuance of a song book, which contained certain so-called "Negro Melodies," is an injustice to the people of the Southland and an undeserved treatment of American "folk-song."

Mere assertion is not necessarily sound logical argument. That Stephen Foster's songs have been widely sung, by succeeding generations, ever since they were first written, is of course a well known fact. But that they are "folk-songs," or that they are really "Negro melodies," is not true. They were sung, at first, by the wandering bands of American troubadours, known at that time as "Negro minstrels"—white men, who blackened their faces for grotesque effect, and who toured in a sort of vaudeville.

tending the Bishops' Council of the A. M. E. Church. Dr. I. Garland Penn, General Secretary of the Freedom's Aid Society was present and introduced

Miss Ethel Ross emphasized the progress of colored women in a sketch from a speech by Mrs. Mary Church Terrell. The achievements of the Negro in the field of literature were presented by Mr. F. Paul Augustine. The speaker of the occasion was the Rev. Dr. I. N. Ross a leading character in the ranks of the African Methodist Episcopal ministry. Beginning with Lincoln and what the Emancipation Proclamation meant to the race he stressed the greater significance of moral and intellectual freedom which must engage the diligent and strenuous efforts of the race itself. A large and appreciative audience witnessed the exercises including a number of the representative men who were in the city at

"THE PIT"

A MIDNIGHT FANTASY OF STRANGENESS AND JUSTICE

A Story Written for the Afro-American Ledger by Albion Lewis Holsey

The a good book, a restful rocker, and a warm room on a winter's night are to me the supreme combination of home comfort.

SHE had quietly gone to bed, for she knew that a reading of Gimbel's or Dame Fashion's latest creation in hats was of little interest to me when I had a book that I liked.

Of course, it was a book about the race problem. No other has that same all-absorbing appeal to me and it was one of those rarely good and exceptional ones which describes the Negro's virtues as well as his vices. The author is sufficiently broad in his conception to state and prove that some of our vices are the natural result of conditions over which we have no control, since they are born of an unequal struggle between a prejudiced strong and an unprivileged weak.

When the last chapter had unfolded itself and revealed to me the depth and beauty of the author's soul, together with the wisdom and justice of his deliberations, I lingered over the final paragraph, then closed the book and began a mental summary of the chapters to make certain that the main points were fixed in my mind.

Outside, the wind moaned a soft, mystic melody and rattled the windows of the room. An occasional "honk-honk" from a passing auto or the "clang-clang" of a surface car came in above the murmur of the wind to tell me that the city was not asleep, but inside the house all was quiet.

As a passing throng, hurrying through a day's activities, some good, some bad, some in despair but most of them hopeful, so came my thoughts. Bye and bye they came intermittently as a growing dullness came over me.

A sudden darkness enveloped me and in it I walked and then stood still in a strange place, for an unseen hand had stopped me. A circle of blinding light that seemed to

come from two wierd eyes was focused on my face for an instant. Then all was darkness again. In another instant what seemed to be a line of light appeared outlined as it were by long electric bulbs and as I gazed in wonder it took the shape of an arm and pointed its finger towards a door, which immediately opened and I entered a great hall brilliantly lighted and filled with many people serious-faced and moving about in ghost-like silence. As I looked in astonishment upon this scene, I saw the people were divided, then I noticed a narrow opening, between the two groups, which filled me with a nameless dread. I found upon closer examination that a black and bottomless chasm caused the division. On the one side of this "great divide" were all white faces, on the other faces of many colors; black, brown and mulatto. I was grouped with the mixed faces.

While I stood wondering at this strange assemblage and studying the many faces, a white man stepped forth and stood by himself. His tall and portly frame, his partially bald head fringed with white, and his clear piercing eye, suggested the modern millionaire, business man. As he stood gazing at us across the chasm, a look of bitter hate crossed his face.

At that moment a rushing, whirring sound like a mighty wind came from the blackness below and a deep guttural voice was heard; every eye in the great hall looked in terror into the dark deep chasm.

"Who are you that stood forth?" roared the voice from the chasm.

"I am a rich man. I own many factories and give much money to the poor."

"Why do you hate this people?" asked the strange voice.

"I hate them because they steal."

"How do you know they steal?"

"I had a woman of them a cook for me, and she stole my food for

her husband and children."

"Is the woman here to make answer?"

"She is not, she is dead," came the reply and a black man stood forth. He was clothed in rags and tears gathered in his eyes, hovered there a moment, then rolling his cheeks, were lost in the lines of despair and hunger, which made deep furrows in his face.

"What have you to say?" the voice from the depths inquired.

The black man looked at his accuser, trembled and then with sudden self confidence answered:

"That man sows not, neither does he reap and yet he has profits which he steals from the labor of the poor. My Mary cooked for him and made great dinners to please his guests. 'Tis true she brought food to me and the children from his home; but my Mary was an honest woman and only brought such scraps as they threw away, scraps he would not feed his dogs. He does not know me but I know him, for I work in one of his factories and he does not pay me enough to buy food, clothes and shelter for my children. Now my children are slaves in his factory and are as hungry and ragged as I."

"You, who own factories and give money to the poor, what have you to say?" questioned the voice from the deep.

There was no response, for the white haired man and many like him had stolen away, their heads bowed with shame.

The voice in the deep seemed to see and continued: "The wicked flee when no man pursueth." "Is there another to accuse this people?"

"I do!" said a voice from the other side and another white man stood out.

"Who are you?" asked the strange questioner.

"I am a man of much learning and have spent many years in the study of science and letters, have written books and erected a great school to instruct those who wish to

know."

"Why do you despise this people?"

"I hate all men who will not learn."

"I know that man" exclaimed a voice and a well dressed mulatto moved out and boldly faced the accuser. He was a big muscular man, whose face was fair and good to look upon. Here and there amidst his wealth of silky black hair stole thin threads of grey. Without further questioning the man continued: "I have tilled the soil from my youth up and know what it is to work and strive and do. I am the husband of a wife and the father of children. I have money in the bank a my home is all my own; it is newly painted and green with clinging vines; beautiful flowers encircle the winding paths which lead to my door and their soft perfume is soothing to those who pass."

"I love the sunrise because it calls me to my sowing and reaping; I love the sunset because it summons me to my family circle; I love the songs of birds for they are a message from God."

"I am not learned in letters for the soil has been my book and the plow my pen, but my children must learn the great things from books for I want them to know the beauty of growing things and the mysteries of the stars. I heard of that man's teaching and carried my son to his great school. He met me at the gate and asked me if I had come to till his field and I said 'No! I have come to bring you my boy that he may learn your great instruction.' A great anger came over him. 'I do not teach black boys in my school for they are unclean and will not learn. Only white boys enter this gate to profit by my teaching,' he replied and then closed the gate against me."

In the brief moment of that speech the white man seemed twenty years older. His breath came short and quick, his face became wrinkled and drawn and he almost fell as he dropped upon his knees and mournfully sobbed:

"Oh, unseen voice, have compassion on me for now I know this man and he hath spoken the truth. But I was deceived about him: I did not know that his boy knew the beauty of flowers and the glory of sunsets. A man, whose face I

see here told me in his great newspaper that black boys had not the gift to think, as they knew aught but strong drink and debauchery and would soil the souls of white boys left to my charge. My years are few upon this earth and I crave your leave to go that I might right the wrong I have unwittingly committed."

The heart of the mulatto man seemed softened for he smiled and was lost again in the vast mixed group.

"Let him who deceived that man come forth"—came from the unseen depths.

Another white man stepped forward and stood in place of his accuser.

"Who are you?" continued the strange voice.

"I am a senator to the great government at Washington and am son of a rich and noble family from the south."

"Why do you despise this, people with such a double hate that you would deceive others who would not hate them without it?"

"I have built a great newspaper to lead the world in ways of truth and right. Those people I well know (pointed to the mixed group) for I live among them. My teachings of truth and right are of no avail for they lie and deceive ungraciously. I do not lie because my purposes are too noble to forget the dignity of my calling. I hate them because they wish to sacrifice our women to the lust of their filthy flesh."

At that moment a young brown man stood out from my group and gazed steadily at the speaker. The members of both groups stared at them and marvelled at the strange resemblance between the two. The brown boy extended his arm beseechingly and uttered one word:

"Father!"

The white man stood transfixed with terror; the blood left his face and it became ghastly white and he shrieked:

"My God! I thought you were dead," and fell headlong into the chasm. Instantly there was a great roar, the same blinding flash, then darkness and great confusion among the white group. Above the din could be heard weeping, praying and striking of hands

A terrifying stillness followed this confusion and out of the dark-

ness came the arm of light which had guided me to the door of the hall and began to write as it were in letters of fire this inscription:

"They who would be free must themselves strike—"

Someone touched me on the arm and a familiar voice said:

"You dropped the book, Dear, and it wakened me. It is two o'clock now and you had better go to bed."

Mammoth and Widely Advertised Photoplay Based on Thomas Dixon's Infamous Melodrama Will Not Be Sealed as Written in Liberty Theatre

Thomas Dixon's "The Clansman," under a new name but in an even more vicious and dateless form in a photoplay has been held up in New York City by Chief Magistrate McAdoo at the request of the National Association for the Advancement of Colored People, and supported by the Citizens' Club of Brooklyn. Together they got the National Board of Censorship to reverse its approval of the moving picture film called "The Birth of a Nation," which is based on "The Clansman."

As soon as advised of the action of the Board of Censorship, at the suggestion of Paul Kennaday, a member of the Board, officers of the association got in touch with the Police Commissioner through Oswald Garrison Villard, editor of the New York Evening Post, who has been advised by the Commissioner that the entire matter has been placed in the hands of Chief Magistrate McAdoo, and the owners of the films warned not to produce it. It has been extensively advertised for production, beginning on the night of March 3, in the Liberty Theatre, 42d street, west of Broadway. One hundred thousand dollars has been invested in it. Its owners are Messrs. Aitken and Griffith. The latter is reported to be a Virginian. An advance performance of the production was given in Washington and it is said that Chief Justice White and President Wilson were present.

The reversal of the decision of the Board of Censorship to approve the film will probably prevent its production in about 80 per cent of the theatres of this country since many cities have ordinances prohibiting the production of moving pictures when not approved by the National Board of Censorship, and even when there are not such prohibitive ordinances many theatres will not produce films unless they have the approval of the Censorship Board.

The organizations had a very difficult task to perform in suppressing this film since it had already been approved by the Censorship Board when the association first heard of it through its Los Angeles branch, where a duplicate film had been released in

spite of the protest of the branch. The reason given by the Police Department and the City Council for refusing to interfere was that the film had been approved by the National Board of Censorship.

The association communicated with every member of the Board of Censorship and through the latter's courtesy an advance performance was arranged at the Liberty Theatre Monday afternoon. All the members of the Board of Censorship were present and a small but distinguished committee from the National Association were in the audience. At the close of the performance the Board of Censorship met and unanimously voted to disapprove the film.

At the splendid meeting of the Citizens' Club last Saturday evening at Raub's, Dr. W. E. B. Dubois was the principal speaker on "The Immediate Program." Gilchrist Stewart introduced a resolution denouncing "The Clansman." A committee was appointed to attend the production on Wednesday night. A committee from the Interdenominational Preachers' Association, which was addressed by George W. Harris, on Monday afternoon, on the subject, "Vitalizing His Religion," was appointed to co-operate with the other organizations to protest against the production of the dangerous photoplay.

Judge P. J. Sulzberger, in Philadelphia Oct. 23, 1906, called "The Clansman" a malicious libel on the race and sustained the action of Mayor John W. Weaver in forbidding Dixon's "Clansman" from being staged.

The Negro Protestations
From the things that we read in our exchanges, the Negroes all over the country are protesting against some kind of wrongs. We are very certain that there are many Negroes who will not agree with what we shall say. There may even be some who will denounce our stand. Nevertheless on this protesting business we shall say just what we think, holding at the same time the very highest respect for the opinions of those who differ with us.

The population of the United States is given as 97,028,497, or for the year 1910. The figures stand as follows in millions: White 81,000,000, Negroes 9,000,000.

Now, that those 81,000,000 white people are going to run this country, and run it to suit themselves at that, ought not to be a question with that 9,000,000 Negroes, and it should be plain that protestations carried too far would simply mean the crushing

out of the Negro. It must also be admitted that with all the wrongs and injustice practiced toward the Negro, the dominant spirit of the American white man is not only friendly toward them, but fair, considerate, kind and helpful. Ten times more so than the Negroes are to each other. It, therefore, appears to the editor of this paper that the Negroes need more weeding out from among themselves of this abundance of mean, selfish, contemptible principle, and a manly appeal to the fair judgment of the better class of the American people, and less of these fiery speeches and high sounding protest. If the American white man was the same kind of a friend to the Negro that the Negroes are to each other, would we not be in a fine pickle in this country? And if a large majority of the American white people should become enemies to the Negro what would our fiery protest amount to? Those

preachers who are forming protest committees all over the country had better get down to business, and preach the Gospel to their people, get some of the malice and bitterness out of them; get them to accepting the message of their pastors, and to spending less time tearing their church to pieces trying to get rid of them. Get them to practice a little pure, unselfish Christian love. Make them understand that it was faith in God and humble prayers that opened the doors of the House of Bondage, and not a lot of foolish protest. It really seems that the Negroes are leaving God out of the question, and inviting their own ruin. What would a man look like with his hand in a lion's mouth making a vigorous protest should the lion begin to growl? If he carried his protest far enough he would be likely to loose, not only his hand, but his head. These ranting protest meetings do not look good to us.

**VICIOUS PICTURE FILM
CONDEMNED BY CENSORS**

**"Birth of a Nation" Based on
Dixon's Clansman, Out-
rageous Productions**

AN APPEAL TO PASSIONS

Dr. Spingarn and Others of Advancement Association Secured Action by the National Board of Censors—Board Rejects Entire 2nd Section of Film.

Through the activities of Dr. Joel E. Spingarn, chairman of the board of directors of the N. A. A. C. P., with other members of that organization, the National Board of Censors for moving picture plays has reversed its action of approval in the matter of the proposed picture play, "The Birth of a Nation." As the result of a private exhibition of the film on Monday night, at the Liberty Theatre, Forty-second street, the producers were informed that the entire second part of the film was rejected, and certain objectionable scenes in the first part required to be modified.

This picture play is based on Thomas Dixon's infamous book, "The Clansman," which, in a dramatized form, was barred from nearly every theatre in the country. According to Dr. Spingarn, who, with four other members of the N. A. A. C. P., was present by invitation at the private presentation on Monday night, the pictured scenes are more vicious and indecent than as portrayed in the book. The producer, D. W. Griffith, said to be a Virginian, is reported to have spent \$100,000 in preparation of the film, and the first production was extensively advertised for Wednesday night, March 3. The National Board of Censors had already approved of it and a duplicate film had been produced in Los Angeles, Cal., where the city authorities refused to interfere because of the Board of Censor's approval.

The Board of Censors, after the presentation on Monday, held a special session, with Dr. Frederick C. Howe, chairman, presiding, and took up the matter of a reconsideration of its approval. Dr. Spingarn was invited to appear and present objections to the film, after which, by a unanimous vote, the censors acted as above indicated.

The board has no legal power, but its findings are accepted by eighty per cent. of the moving picture producers, some cities having ordinances which prohibit the production of films not approved by the censors.

An advance performance of the film was given in Washington, and it is reported that President Wilson and Chief Justice White were present and expressed approval.

A Peculiar Racial Trait.

One evening last week I was asked by a white patron: "Why do most of your people laugh during the most tense and serious moments of a sketch?" My answer was: "I really don't know," and then I began to tell how I had noticed this pronounced racial trait many, many months ago, and had been giving it no little study.

It does seem strange, however, that colored theatrogoers invariably see something humorous in a scene which would cause others to become sad—situations calling more for tears than smiles or laughter. I have noticed this characteristic exhibited at the moving picture show when colored patrons would laugh aloud during a pathetic scene, and I have watched hundreds evince a feeling of merriment at the Lafayette Theatre when the actors in a sketch were doing their utmost to provoke tears.

During the second half of last week three actors appeared at the Lafayette in a dramatic presentation calculated to bring copious tears. At the first performance the actors were shocked and for a second lost their mental equilibrium when the audience began to laugh heartily during their most serious scene, when the principal in the cast told about his dying mother. As the actors later remarked, so shocked were they when they heard the auditors laughing in their most tense period that they stopped talking for a brief period and looked about to see who was breaking into their scene.

Probably it is due to our natural bent to see the humorous instead of the tragic side of life that we are able to make progress in this country, despite oppression, persecution and race prejudice. It may be that were we to look at things out of sad eyes instead of humorous ones our pathway in life would be more thorny, we would be more susceptible to the slights and wrongs to which we are subjected, and we would go about surmounting obstacles filled more with pessimism than optimism, with less zeal and enthusiasm, and with a heavier heart and a more baseful nature.

Even if we do (that is, the majority of colored Americans) break up serious and tense situations with our unfailing good humor, smiles and laughter, we should consider ourselves fortunate to possess a racial trait that serves us in good stead—one that is certainly needed during this crucial period of our existence.

The Negro a Challenge to American Democracy and Christianity

By Professor William Pickens

Southwestern Christian Advocate
 More than three hundred years ago the Anglo-Saxon came to this continent. Being very religious he landed and immediately fell upon his knees; but being very ambitious he arose and immediately fell upon the aborigines. At that time provisions were scarce and work plentiful in this country, and in order to conquer the more unconquerable wilderness the white man wanted the best help he could get and wanted to pay only "board and keep," so he drove a bargain with the Africans, the unsophisticated children of the sun. For about two hundred and fifty years this peculiar economic system persisted, the white man reaping the chief benefits of the economics and the black man bearing the chief burden of the system and the peculiarity.

This system prevented the white man from seeing the black man as a fellow-Christian and fellow citizen; when he read "Love thy neighbor as thy self" in his Bible, his imagination pictured white neighbors; and when he wrote "all men are born free and equal" into his political creed, he was thinking white. Taxation without representation was wrong, of course, but right against the slave. The white man thought black when he read from the Old Testament, "A servant of servants shall he be," or from the New Testament, "that servant which knew his master's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes." Little did the white man suspect that the ultimate test for both his government and his religion would lie in his relation to that silent, accommodating black man. There is one Negro in every ten persons in this country. How many white American citizens have ever imagined the Congress of the United States and the legislative and judicial departments of all the states with every tenth officer a Negro? On earth there are about seven colored persons to one white. Be honest, O white American Christians! How many of you have ever pictured to yourselves the joys of heaven with seven dark souls to one white?

All other nationalities who have come to this country since the Negro, have been more readily accepted into the Anglo-Saxon scheme of government and Christian brotherhood. Two hundred and fifty years of wrong relationship got this civilization into the unfortunate habit of excepting the Negro. He became the standing exceptions to the rules of civilization. We can help a man best when we know his hindrances. What are the industrial, civil and political hindrances of the American Negro?

Industrially he started as a slave, worked two hundred and fifty years without a pay day, and then got discharged without credit or capital, when his employers fell out. The system had marked him as menial in the eyes of his fellowmen, and had not made industry attractive in his own eyes. As a free laborer he began in the lowest paid and least desirable occupations and rose upward only so far as economic necessity demanded. In-

dustrial society intended that the free Negro should be what the economist might call the marginal employe, to be employed in that margin of industry where it is impossible or difficult to employ any white person. And where, on the upper edge of this margin, he was brought into contact with other free Americans, he was to receive lower wages or bear some other distinct badge of industrial inferiority. We see this contact and distinction on American railroads, where colored men and white men who do exactly the same work are distinguished respectively as "porters" and "trainmen." A few years ago there were some Negro Pullman conductors on a road in the South, but they were officially designated as "head porters." It is needless to add that the wages followed the designation. Industrial segregation has been the tendency North and South; in the South the Negro is more largely employed because he is more needed. In both he is the "marginal employe," the margin being wider in the South and narrower in the North.

It is plain that a permanent handicap like that would tend to embarrass the whole life of the Negro, for if industrial inferiority is to be maintained, certain other things are necessary and logical, like class education and disfranchisement, a lower standard of living and a lower order of citizenship. For with brains in his head and a ballot in his hand a man cannot ultimately be industrially repressed. The Negro's economic progress as revealed in the census, when seen from the standpoint of this handicap, is exceedingly creditable. When an unwelcome and beginning race stands up against an entrenched civilization and wrests from it an increased measure of life, that race possesses the strongest potentialities of civilization. Look at our humble possessions and see how they have mounted upward from zero to a billion dollars. Look at us and see how we have grown from three and a half million chain-marked slaves to ten million aspiring free-men.

The relation of the Negro to trades unionism shows that he is to be a help or hindrance to industrial freedom in America; he must be in the union on terms of equality, or if out of the union he will be a strike-breaker and wage reducer, a weapon of the employer against the white employe. If the black is pushed down, the least that the white laborer can expect is to be pushed down next to him.

Besides industrial segregation there is what we will call civil segregation; and then there is the natural tendency to class education and disfranchisement. The effect of segregation is to handicap and thwart the Negro's progress. Some try to hypnotize us into the belief that it means simple harmless spatial separation. But some of us who are hard subjects to hypnotize continue to see and to say that every single fact of color segregation in this country, where it does not mean absolute independence, means subordination and degradation for the weaker party. We have a right, therefore, to sus-

pect that degradation is the aim; it is at least such a huge temptation that no white organization or community has ever yet successfully resisted the temptation to degrade after segregating. Our various "Jim-crow" arrangements are an illustration; there is not a railroad in this country required to furnish separate accommodations for white and black, which makes these accommodations equal. In many cases the arrangements for the colored passenger are unsanitary and indecent; overcrowded cars, one toilet for both sexes, and the white trainmen and rougher Negroes permitted to smoke in the face of colored women. I sometimes see the colored waiting room lined with cobwebs, spittoons that have not been emptied or disinfected for weeks. In all cases, mind you, the Negro pays equal first-class fares. However much he may be rated as inferior in this country, he is counted equal in the payment of fares, fines and taxes; equal in the bearing of burdens, only inferior in the sharing of privileges and opportunities.

Residential segregation by law is about the worst form in which this evil genius has yet appeared. We were formerly told that we were given inferior respect and accommodations because we deserved it, that we were unsanitary at home, that we preferred alleys and hovels; that if we got money and handsome things, others would take us at our own valuation. But when we got the money and started out of the alley and the hovel, the hypocrite, not satisfied with his own overwhelming economic superiority to thrust us back, has summoned the forbidding arm of statute law. But, says he, the law is "just and equal and constitutional, is it not? It does not discriminate, it says that blacks shall not move in where a majority of the residences are white, but it also says that whites shall not move in where the majority of the residences are black. With equal of the residences are black. With equal degree of consistency fifty years ago, before the Negro acquired any land, a law might have been made that Negroes should not buy lots where white people were the majority owners, and justice might have been equally mocked by adding the useless clause that white people should not buy lots where Negroes were the majority owners. Let us make a law that the rich shall not lend to the poor, and then make it just and constitutional by adding that the poor shall also not lend to the rich; that the intelligent shall not teach the ignorant, nor the ignorant the intelligent. The segregation law in effect means that those who have no homes shall not acquire homes of those who have homes, and adds mockingly that those who have homes shall not acquire homes of those who have them not. Reverse the conditions: Imagine, O white men, the Negroes owning all the best residential sections, the Negroes on the avenues and you in the alleys, the Negro at the same time being judge and jury in every contested case, would you still see the justice of this circumscribing law?

See what color segregation has already done by economic repression, without the aid of statute; in most towns the "Negro sections" are without lights, without sewers, unpaved, unpoliced, and the legal dumping ground of the brothels of both races. You fear "social equality?" Is it law or custom that a man must associate with all who live on his street, who ride in his car and get their mail at his postoffice?

Conservative

Some friends of the Negro have been aimed to give him. If the aim is right, the shocked to find the intelligence of the Negro educational principle is all right; if the Negro race opposed to laws forbidding intermarriage of white and colored persons. They may be shocked also to learn the reason why: he is to be only an American citizen, he needs it is because experience has shown that the only such education as other American citizens. Now the Negro is not only good-natured but often very cunning, and some of his white women. A law is to be judged by its effect rather than by its wording. There is no problem between the black man and the white woman, and the intermarriage law simply makes the colored woman legal prey by giving immunity to a certain type of white men. Miscegenation would be more discouraged by legislation in the opposite direction: a law to legitimize children and to compel the father to marry the mother would be effective and salutary. The motive of the black man in this instance is not a desire for a mixed family but for the protection of his own colored family.

Surely the Negro is to be forgiven for an instinct to protect the Negro woman. For two hundred and fifty years she was absolutely without protection; and for the last fifty years, if protected, she has been protected sometimes at the cost and always at the peril of the life of the male member of her household. Is there a record anywhere else in human history that wife, sister, mother bore such a burden borne so well, and lost no more? Endowed with all the affections of her race and denied all the tenderness of her sex, for the first two hundred and fifty years her life was one incessant travail. But out of her original vitality of womanhood and motherhood she has for fifty years of partial freedom cheerfully supplied the sinews of the war. The physical and moral well being of the race are largely within her keeping. Virtue is a thing that is tried and proven, not a thing that is protected and innocent. Therefore the most virtuous creature in the United States of America is the virtuous Negro woman. Her resisting and enduring powers are of the highest order. In this she is a prototype and prophecy of what her race is to be if it will overcome. Her character is often assailed in fact and her reputation more often assailed in slander.

But those of us who know the Negro race know that the virtuous colored woman's name is legion and that her ranks are increasing. It seems almost absurd to feel the necessity of saying so, but the boldness of the slander elicits the defence. This woman has honored her sex by proving the virtue of womanhood as few groups of women in the history of the world have ever had the privilege of proving it. The worst elements of both races have been her pursuing enemy; and she has run the gauntlet of the double fire and delivered the destinies of a race.

Heredity and environment are the factors of destiny. Heredity is the multiplicand and environment the multiplier. The Negro is a factor of American destiny; the nearer zero any factor is, the nearer zero will the product be. Justice cannot be corrupted for black men and remain pure for white men. Government cannot be tyranny to the weak and democracy to the strong. American civilization will be what it is to the Negro.

The effect of segregation is felt in the Negro's education, public and private. There has been much effort to find a type of education which would fit the Negro for the status which the weight of American sentiment

is to have a special place, he should have special preparation for that place. But if he is to be only an American citizen, he needs the only such education as other American citizens. Now the Negro is not only good-natured but often very cunning, and some of his white women. A law is to be judged by its effect rather than by its wording. There is no problem between the black man and the white woman, and the intermarriage law simply makes the colored woman legal prey by giving immunity to a certain type of white men. Miscegenation would be more discouraged by legislation in the opposite direction: a law to legitimize children and to compel the father to marry the mother would be effective and salutary. The motive of the black man in this instance is not a desire for a mixed family but for the protection of his own colored family. Whenever you hear any of us saying directly or indirectly that our race does not want equality of status in all particulars with all other races in this country, we are simply lying to gain some temporary advantage. I know more black men than you, and I have never heard one contradict that statement, in private. If white men will investigate they will find that we never acknowledge the contrary except for the peace and comfort of white people.

Now as to politics; our first impulse is to wonder that nine-tenths of a democratic state could be so opposed to the voting power of one-tenth. Is Reconstruction the cause? But the intelligent Negro of today is not the ignorant Negro of reconstruction days. Besides, it was psychologically impossible earlier and now must remain forever impossible to know the truth about reconstruction. We can only judge of what must have been the distortions of reconstruction history by analogy with the distortions of present day Negro history; and we know that now, nearly fifty years after Reconstruction, with nearly fifty years more of civilization, Christianity and "free speech," not one American newspaper out of a hundred dares to tell the truth about the Negro. How, then, can we ever hope to have the truth handed down from a society that was dominated by the Ku Klux Klan? The Negro's argument for citizenship is based, not on the doubtful past, but on the eternal and demonstrable present. Is it a question of ignorance and unfitness in the Negro? The Negro can boast that he never has, does not and never will ask to be enrolled as a voter on any test more lenient than the test given white men. He will let the white man "set the pace" in the matter of attainable qualification. Is it a desire to preserve the white race? Does the history of the world and of the present European war teach us that races and nations are preserved by injustices and bullying? Finally, is it a vague and unexplainable fear of the Negro? Well, if nine white men fear one Negro on general principles, they should be encouraged when they reflect how much the one Negro must fear the nine white men on the same principles.

Here again is where the Negro conjuror comes in: He tries to charm the white man into the belief that Negroes are not interested in politics; that they regard balloting as a mere empty formality which might just as well be left to the leisure-loving and deluded white race, if only the long-headed Negro is granted such useful blessings as education, property and police protection.

Let us see. First, as to education: this trifling pastime of voting elects the educational officials, and the states which have disfranchised the Negro have relatively cut down his educational appropriation, in many cases

shortening his school term and lowering his schoolgrade. The same prejudice which pushed him away from the polls tends to push him out of the school. And now as to property right, have votes any bearing on that? Will money-getting per se improve the condition of the disfranchised or will it endanger his life by making him a richer prey for the mobocrat? Votes elect the taxers and decide the taxes. The power that can take one per cent of a man's property without his consent, can take fifty per cent of it, and then the other fifty. The power to tax is the power to confiscate, and taxation without representation is confiscation. But what about police protection, protection of civil rights, and fair treatment in public places? If the Negro will only give up his vote and his annoying insistence upon political equality, will not the officers elected by the votes of white people be so obligated to the Negro that they will be zealous in his interest, while the halls of legislature will fairly ring with enthusiasm for these admirable "wards of the nation?" That is a flat contradiction of human nature; elective officers are obligated to those who elect them; legislators look after the interests of those by whom they are sent; sheriffs respect the influence of those who can vote in the next election. Where the Negro is disfranchised, the white officers who have impulses to do him justice are handicapped; they must constantly choose between justice to the Negro and their own personal interests, a dangerous dilemma for human nature. As a result, in the very states where the Negro is disfranchised, he receives the least protection and incurs the most virulent attacks from the successful politician. To get the Negro question out of politics, give the Negro a fair ballot and he will vote it out, for if both races vote, no candidate who needs the votes of both will drag the race question into his campaign.

Fifteen years ago even the friends of the Negro were persuaded to believe that if he were debarred from the polls, the mob would be pleased and lynching would stop, that pampered prejudice would be sated and abated. But prejudice, like most monsters, grows by that it feeds on. At that time the states where lynching is most frequent seemed to be saying: If you will only allow us to disfranchise these black people, we will not find it necessary to lynch them; it is their vote, their defense, which annoys and irritates us; disfranchise them and we will not want to murder them. Aesop tells us a fable of the wolves and the sheep: the wolves were ever making war on the sheep, and the sheep kept for their protection, a number of dogs. One day the wolves proposed terms of peace, saying that if the sheep would only dismiss their dogs they should no longer be annoyed by a wolf, and that the idea of sheep defending themselves by dogs was what insulted and angered the wolf tribe. Aesop says that the innocent sheep accepted the proposal and dismissed the dogs, and you do not need to be told the rest of the story. It is coarse irony for one inspired with the lust of gain or power to suggest to his intended victim that a surrender of his means of defense will appease that lust. The greatest possible aid to the lynching spirit is to make the sheriff of the county dependent upon the votes of the lynching class and independent of the influence of the victim class. A white officer

(See next card)

Racial Consciousness —

(from foregoing card)

"The Negro, etc."
Southwestern Christian
Advocate. 4/24/15

is but human nature, and it is unfair to expect him to choose the safety of Negro preservation when society has made such a choicetake for example, the real, not the fictitious, disastrous to his own interests. Some of the officers are predisposed toward duty and loathe the thing which they must tolerate; recently in Shreveport, La., when an untried Negro was being hanged to a telegraph pole on the courthouse corner, the poor sheriff, torn by conflicting emotions, instead of actively opposing the mob, sat upon the courthouse steps limp and helpless, almost in tears and muttering his disgust, a sight to stir the pity of the gods! Had the Louisiana Negro had a vote to support that sheriff, he could have and in all probability would have acted the part of an officer.

In this, as in many other matters, it is plain that American civilization fixes its own status when it fixes the status of the Negro. Give the Negro his ballot and let him stand by American civilization by active influence; or take away his rights, and he will destroy American civilization by passive influence.

Even the church does not escape; on some occasions so triumphant becomes the spirit of barbarity that even the white preachers yield and publicly endorse the acts of the mob from their pulpits. The church has done more for the education and soul-freedom of the Negro than any other agency, and it is regrettable that in many instances it is acquiescing in and exemplifying the various forms of jim-crowism and segregation, thus lending them the authority of religion. We know nothing more inconsistent with the recorded life of Jesus of Nazareth, or which will be more embarrassing to the influence of the church among colored people in this country and in others. The church will be judged in this world and in the next by its attitude toward "the least of these." If the church yields to Jim-crowism, what shall we expect of railroads, steamboats, theatres, labor unions and the United States government?

These conditions make an organization like the National Association for the Advancement of Colored People one of the most patriotic movements of the times. Like the Anti-Slavery Society, against fearful prejudices, it is trying to remove a cancer from the life of the nation. The way in which our government is constituted and operated makes it extremely unlikely that movements for reform will ever originate in the halls of legislature. They must begin in private and philanthropic organization. Reform bills

must figuratively and often literally be written and sent to Congress by interested parties on the outside. Reforms affecting the

Negro will be no exception, and the Association is a recognition of that fact. The conservation of the Association is remarkable, for example, the real, not the fictitious, disastrous to his own interests. Some of the officers are predisposed toward duty and loathe the thing which they must tolerate; recently in Shreveport, La., when an untried Negro was being hanged to a telegraph pole on the courthouse corner, the poor sheriff, torn by conflicting emotions, instead of actively opposing the mob, sat upon the courthouse steps limp and helpless, almost in tears and muttering his disgust, a sight to stir the pity of the gods! Had the Louisiana Negro had a vote to support that sheriff, he could have and in all probability would have acted the part of an officer.

Dr. W. E. B. DuBois, whose undaunted spirit and unwearied work have made the Association. Readers of the Crisis who know for themselves the wrongs about which he speaks regard Dr. DuBois as one of the most self-controlled and conservative reformers of modern times. He says: "Organize, take your case to court, tell the truth; vote for democracy and freedom, acknowledge no boss; oppose the wrong, meet insult with protest and rise from oppression." That is a mild and conservative program, born of the peaceableness and patience of the Negro race, for among other peoples such wrongs are usually met with other weapons than words.

This movement can easily include those white people who are not primarily interested in the Negro race but in the future of American civilization. Our psychic experience teaches that we cannot destroy the influence of the past, but we can relatively lessen it by the addition of new influences. The echo of two hundred and fifty years of slavery is still heard in the corridors of our civilization, and will be heard. Let us wake new voices and make this old voice relatively less disturbing. It is not easy to fight a minority fight unless one is supported by a consciousness of right. This consciousness supported the abolitionist. Is it right for colored people to be free? Is it right for them to be happy? Is it right for them to be men among men, and finally, should Negroes share in the goods of life as human beings and not merely as secondary to the well-being of another race? The Negro is a large part of the white man's environment, the white man is a larger part of the Negro's environment.

The Negro asks not pity; pity is shallow, evanescent and often unreasonable. We pity the overtaken criminal. We ask only for a strict application of those principles of morality and justice which the white race has been foremost in formulating and spreading in human society.

But whatever others may do, the Negro has a duty to himself. He must continue to want and to work. By no means must he stop wanting, for that is the stimulus to his working. He must want life, want civilization, want citizenship, want votes and equal opportunities, and for all these wants he will work. A man is as civilized as his wants. The only way to work effectively is thru or-

ganization; to work as individuals is like bailing out the ocean with a quart cup. We are only one among ten in this country, but the white man is human, and if we work well we will win friends, co-operation, victory. By winning them is the surest way for a thousand to "put ten thousand to flight." This is not a skirmish of days or a battle of years, it is a war of decades and generations. We can measure our success only by looking backward over the decades. In the last decade we seem to have retreated along our political and civil lines; but let us imitate a baffled European general and call that retreat a "withdrawal for strategical purposes only," and announce that in the present decade we mean to advance all along the line with greater intrepidity than ever.

JULY FOURTH.

Christian Recorder

Many of our people seem doubtful as to whether or not they should celebrate the Fourth of July, the anniversary of the founding of our Republic. We cannot appreciate why there should be an American Negro who does not feel proud of the Fourth day of July. As it comes around each year, we should participate in it.

This is our country. Here we were born. Here our fathers and mothers were born, our grandfathers and grandmothers and ancestors for many years. Here their bodies lie. We were among the earliest inhabitants of this country. Next to the Indian, no man has more right to it than the black man.

Long before the Italian, the Russian, or the Austrian, or the German, and many other nationalities who make up the large proportion of the inhabitants of this country, who, with much enthusiasm, celebrate the Fourth day of July,—long before they came to this country the Negro was here. And not only have we been here, but we have helped develop the country. Our labor has felled the forests, built the bridges, constructed the roads and erected the buildings, and laid the foundation for the civilization which now boastfully possesses a large proportion of this country.

This is our country. We have not only worked for it, but we have fought for it. In Boston Commons is the grave of the first martyrs for American independence, and among them is a black man. They were the black people who protected the early settlers of this country long before the idea of independence came into their minds; and when the contention between England and the United States came, the black man stood loyally on the side of freedom. And from that day to this, in every war which the United States has had, the black people have fought to sustain the Union.

Indeed, we have never heard of a black man who has turned his back upon the flag. In the Southland the Negro is the most loyal of its citizens. While there are millions of whites in the South whose fathers fought against the Government, and yet, who today have the greatest protection which the Government can give, it is a fact in history that the Negro has never turned his gun upon the flag. And though he does not now receive the protection that this flag can give him, he has faith that God is not asleep and justice will some day be heard.

This is our country; the Fourth day of July is our day, and though the White House and Congress may be in the hands of men who do not see fit to give us justice, we will continue to contend for it and, if necessary, die for it.

MAR 6 1915

COLORED PEOPLE OPPOSE RACIAL DISCRIMINATION

Three Thousand Attend
Mass Meeting of Protest
on "Jim Crow" Laws.

WANT SAME LAWS
AS WHITES HAVE

European War Cited as Re-
sult of False Conception of
One Race to Another.

Three thousand persons attended a meeting of protest against legislation in Congress against colored citizens, held under the auspices of the Boston branch of the National Association for the Advancement of Colored People in Tremont Temple yesterday afternoon. Although the audience was composed chiefly of the colored men and women of Greater Boston, there was also a large number of white people in attendance.

Speakers were Moonfield Storey, president of the association, who presided; Congressman Martin B. Madden of Illinois, Mrs. Mary E. Wilson and Dr. J. E. Spingarn, chairman of the board of directors of the association. Resolutions were adopted protesting against Jim Crow legislation, segregation of races and legislation relative to the intermarriage of black and white races.

In opening the meeting Mr. Storey said the 10,000,000 colored people of the United States are denied privileges enjoyed by the white people, and that both in social and political life discrimination is used against the colored race.

"In this country at present there is a wicked and cowardly scheme of things under which, for no reason of their own, the colored people are subject to indignities of every sort," Mr. Storey said. "A man cannot be denied his just rights without the penalty for such an injustice falling upon both races.

"It was the white men who paid the penalty for slavery and it will be the white and black alike that will pay the penalty for the present injustice."

Congressman Madden said the forces hostile to the equality of the colored race are in greater control in the government today than they were before the war of emancipation.

"Despite the prejudice that exists against them, the colored race has always been loyal to this government," he said. "Under the most difficult conditions they have made more progress in the past fifty years than any other race on earth under like conditions."

Mrs. Wilson, speaking of the work of the Boston branch of the association, said: "This country ought not to forget that the negro has been the faithful ally of the white man in every battle waged for democracy and good citizenship. Notwithstanding our service to our country, no race has ever suffered as we have.

"All we ask is that we may be judged by exactly the same standards as other people, so that we and our children may develop to our best possibilities. We have appealed to the churches in vain. We want the dignity of the negro woman preserved against the slander and disparagement that is cast upon her by unjust legislation."

Dr. Spingarn asserted that the false conception of the relation of one race to the other, which was the fundamental cause of the European war, exists in this country in the form of racial hatred between the white and colored races.

He declared there is virtually no intermarriage between the white and colored races, and legislation intended to make it illegal is an attempt to place the negro women in an odious and unjust position.

in the Israel A. M. E. church on Hamilton street, Albany. Mr. Trotter gave his side of the incident, denying that he had insulted the President.

In an interview Mr. Trotter said that the President's secretary, Joseph P. Tumulty, was responsible for the story that he had insulted the chief executive.

"After our delegation retired," said Mr. Trotter, "I went back to the President and said to him I was sorry if I had offended him in what I had said and his reply was: 'Oh, never mind; we will call it all right.'"

The delegation represented the Independent Equal Rights League, an organization of negroes which had supported Wilson in 1912. They called at the White House to protest against the segregation of colored clerks and other employees in government departments at Washington, especially in the treasury and postoffice departments.

William A. McAdoo, secretary of the treasury, John Skelton Williams, first assistant secretary, and Postmaster General Burleson were particularly blamed by the delegation for the segregation system.

"We waited upon Mr. Wilson," said Mr. Trotter, "while he was governor of New Jersey, after he had been nominated for president, and asked him frankly what he would do. He replied he would observe the law in letter and in spirit. He said he would do more; that he would do it in a Christian spirit. He told us he did not believe in the prejudice against the race and that he would appoint colored men in those communities where that prejudice did not exist.

"We were satisfied with what Mr. Wilson told us and our members generally supported him for election, although he was a Democrat born in the South. But soon after he took office we began to hear of segregation in the government departments. The five or six thousand colored employees were degraded by being compelled to use separate retiring rooms, separate eating places and they were herded together at working positions. Before the Wilson administration there had been some trouble of that sort but not in any wholesale way."

Mr. Trotter said that the league made the first formal complaint to the President in November, 1913, when a petition was submitted to him of 20,000 names from thirty-eight states. President Wilson then said he doubted that any segregation existed but that he would investigate and endeavor to solve the problem.

The league committee waited for a year without hearing from the President. He said the committee was refused a hearing before election last year and that nally a date was set after election. It was at this meeting that the President interrupted Mr. Trotter, complaining that there was passion in his tone.

Mr. Trotter is a graduate of Harvard university.

"CONSISTENCY."

Not so very long ago the play of "Uncle Tom's Cabin" was announced to perform at one of the theaters in Atlanta. The Daughters of the Confederacy took exception and before the performance could take place certain portions of it had to be cut out, the claim being made that now the war was over such plays only had the effect of stirring up unpleasant memories and race prejudices which should be buried and forgotten. This of course was in the South. In New York there is running a photo-play called the "Birth of a Nation." This play was produced, so it is said, at the cost of several hundred thousand dollars and is "Historically Correct." The play deals with the reconstruction days, the Ku Klux Klans and with the Negro as a monster which required all of the best interests of the South to destroy, by legal and illegal means as well.

This play is for no other purpose than to excite the prejudices of the Northern people against the Negro and to bolster up the Southern idea of the proper way in which to treat the Negro. It is the old "Clansman" reconstructed and on more liberal lines. Now if producing "Uncle Tom's Cabin" in the South stirs up race prejudice, what must be thought of the "Birth of a Nation," in New York? For more than twenty years it has been the steady purpose of the South to pose as a martyr to the Negro race, and has spent hundreds of thousands of dollars to convince the people of the North that it has been and is now suffering untold agonies at the hands of the black men of the South. At the same time it makes every effort to minimize its own conduct towards the self same black man. It has curtailed almost every privilege save the privilege to breathe and this has also been frequently curtailed by lynching mobs. A black man in the South today is little less than a slave.

A colored man in a Southern city recently had an occasion to attend a court trial. This man stands for something in his community, at least he thought he did until he heard the consul on the opposite side make his argument, in which he referred to this colored man in the most contemptuous terms. On

reaching the street, the colored man remarked that he felt about as small as a little yellow dog, in fact he became so disgusted that he has practically made up his mind to get out of the South as soon as it is possible for him to do so.

The Daughters of the Confederacy hold up their hands in holy horror at the mere fact that "Uncle Tom's Cabin" will show at a theatre in their city, but will give and help in every possible way to distribute the virus of the South all through the states and other places outside of those in which they live. And so we hark back to the old saw: "Consistency thou art a jewel."

MAY 20 1915

Progress of Negro Race

MANY prophesies have been made of the increase or decrease of the negro race in this country, but the figures show a very normal and unsensational growth decade after decade. The recently issued section of the census of 1910 relating to negroes gives a colored population of 9,827,000, which makes the increase 11.2 per cent as against an increase of 22.3 per cent in the white race. The latter gain over the colored rate was almost entirely due to immigration.

In many ways the negro advanced in the decade. He has frequently done well in the great Northern cities, where the urban colored population so largely centers, but his greatest average gain is in the South, which fact bears out the oft-repeated statement that colored folk are best off at home in Dixie. Here in the South the colored man is rapidly becoming an independent, and often prosperous, landed proprietor. The increase of negroes owning their own land was notable in the decade ending in 1910. The increase was general, but it was largest in Virginia, where 41 per cent of negroes possess their own farms.

This is a good showing, and the State should be proud of it. Our colored people live in peace and friendship with the white race, receive the protection of good laws and continue to thrive and multiply. Their growing prosperity would be the best answer to the critics of Virginia's political policy if there were any critics of consequence left.

NEGRO DENIES HE INSULTED WILSON

Editor, Ordered From White
House, Offers His Ver-
sion of Incident.

SAYS HE GAVE APOLOGY

Segregation of Clerks in Washington
Cause of Protest By Equal
Rights League.

William Monroe Trotter, the negro editor who last November was accused of insulting President Wilson in the White House while a member of a delegation addressed a meeting last night

Racial Consciousness-1915

STOP THE CLANSMAN

Every right thinking New Yorker, white as well as black, should join with The Citizens' Club in seeking to stop the productions in this city of "The Birth of a Nation," based on Thomas Dixon's infamous play, "The Clansman." This photo play is dangerous to public sentiment, because it is dangerously, powerfully, subtly calculated to incite unjust public sentiment. Those who have seen the new production, whom we have seen, unite in declaring it an outrage against the race and a curse to the American people. "The Clansman" a few years ago left a trail of bitter race prejudice and discrimination along its vicious track through the Western towns and cities that permitted it. Philadelphia had the courage and common sense to forbid its production there. But with the South in the saddle at Washington, with the South seeking to inoculate the nation with its anti-race virus that it may continue to reap its reward, powerful Southern interests are now planning to invest New York through its sinister offspring. Let no one doubt the insidious influence of these great traitors to the progress of all the American people. Let every man who has any regard for race relations in New York and the nation during these perilous days of world-wide war stop "The Clansman" and other mad efforts to drive the American people further apart!

RACIAL UNITY IN CHARLESTON

The Southern Reporter
Sometime ago it was the privilege of this writer to visit Nashville, Tenn., Wilson, N. C., and Jacksonville, Fla., and to note the progress of the colored people living in those places. His observation of their condition was aroused to such a point that he was compelled to inquire the cause of their prosperity. He was told that it was due to their aggressiveness and perservance, but more directly to the unity and harmony existing among them; that as a race they recognize that if they are ever to be contributing and in time controlling factors in their communities they must unite and work together for the advancement of their common interests. The consequence is that they are making rapid growth along all lines. They have

banks, hotels, drug stores, shoe stores, groceries and mercantile houses of every description, all of these being made possible and maintained by the hearty patronage of their own people. This is as it should be and is deserving of the highest praise.

Now it strikes us that what those people have done and are doing should be and can be done by the colored people of Charleston. But to do so they will have to get and stay together and become as one man. What with 30,000 colored people here it does seem possible to establish and support business enterprises of all kinds and thus strengthen their position and widen their influence. Certainly if the Greek and Jew can come here and in a short while get rich on Negro patronage, colored business houses

similarly supported can do like wise. And what is more to the point the race will be greatly helped and made stronger financially. We think the time has come when the colored people of this city should throw aside all foolishness and unite for mutual support along lines of common and racial interest.

COLOR LINE AMONG THE NEGROES

The Southern Reporter
We unhesitatingly affirm that one of the greatest drawbacks to the progress of the Negro in Charleston is the color line. For years this despicable and unjustifiable practice has existed here with the result that the race is almost hopelessly divided. This accounts for the lack of unity and harmony so necessary to race development. And for it there is absolutely no reason for regardless how white a Negro may be he is as black to other people as the blackest Negro.

Now since the white people will not recognize a mulatto or octoroon, and since there is not enough of these to constitute a race, and since black and colored interests are one, it follows that the one and only thing for thing for both to do is to cut the color line foolishness and get together. Evidently the present is no time for nonsense, for snubbing people because they are black, or abusing them because they are colored. Black or colored we must either hang together or hang

separately—we must either get together and develop a race that shall ultimately become strong and commanding or return to the position of menials.

MARSHALL FIELD & CO.

COURTEOUSLY ANSWERS CELIA PARKER WOOLLEY

The Chicago Reporter
Last week, Mrs. Celia Parker Woolley of the Frederick Douglass Center sent a letter to Marshall Field, asking that some other name be used instead of "Nigger Brown."

The following letter is a reply from Marshall Field & Co. to Mrs. C. P. Woolley's inquiry as to the use of "Nigger Brown" as a term describing a quality of goods.

Mrs. J. H. Woolley,

President, Frederick Douglass Center,

3032 Wabash avenue.

Dear Madam: In reply to your courteous letter of the 16th, our people, while familiar with the name "Nigger Brown" (which, they say, has become rather common in the trade since the 1st of July) to designate a particular shade of brown and not a kind of goods, do not know where the name originated, but presume that it was the manufacturing trade. It is not true that our people have used this name in their advertising, and contrary to that, we find that they have discouraged the use of the name by our sales people in any connection. However, as you no doubt know, it is impossible to absolutely control this condition. We can assure you, however, that we are not in sympathy with the term, will not use it in our advertising, and will do all we can to discourage any reference to it in our business. While the same may obtain some usages in the trade, we feel it must be short lived as an inelegant expression.

Yours very truly,

Marshall Field & Co.,

By J. T. Gilmore.

Brooklyn Eagle

"DID NOT MEAN TO CRITICIZE NEGROES"

Says Prof. Myers in Claiming He Was Misquoted in

Statements.

Professor William Starr Myers, the Princeton economist who made an attack on the negro race during the last week of February from the platform of the Academy of Music, last night, in the same hall, retracted his statements to some extent and said that he had not intended to cast any reflections on the Northern negroes. He added that it was not his intention to find fault with members of the race in Brooklyn but that he had simply meant to tell some of the difficulties that had been met with in solving the race problem in the South.

Although the retraction was not acted upon by the protest which has arisen from the negroes here, Professor Myers said last night that he was sorry that he caused them to feel so bitterly in Brooklyn and continued that he wanted to make it plain that he was somewhat misquoted on the statements he made from the platform.

"I do not mean that I was wilfully misquoted," explained the professor, "but in some way the reporters did not give both sides of the question. They took only the side that attacked the negroes. However, the statements that I made were made not only on my own authority but on that of a great many other people. I did not come to Brooklyn to make an anti-negro lecture. I came to talk on current events, and it was certainly not my intention to criticize or attack the negro of the North.

"I did not know that there was such a protest here in Brooklyn, and I did not know that my lecture, which I meant in an innocent way, had caused so much feeling here. I did not intend to do harm by it, and I am sorry that it happened."

Professor Myers was not in favor of making a statement before his lecture at the Institute last night, but when he was told that negroes here are planning to have a big mass meeting next week to protest against his remarks from the platform on his previous visit, he did agree to say a few words.

The arrangements for the mass meeting of protest by the colored citizens of Brooklyn, to be held in the Academy of Music on next Thursday night, have been almost completed. The speakers so far secured are Reverdy C. Ransom, D.D., of the A. M. E. Review; the Rev. Dr. S. Parkes Cadman, Miss M. R. Lyons, the philanthropist; Park Commissioner Raymond V. Ingersoll, Dr. Owen Meredith Waller and Julius L. Mitchell. Father Belford may also address the meeting. Organist Charlton will give a recital on the big organ.

A mass meeting will be held under the auspices of the committee on Sunday afternoon next in the Bridge Street P. E. Church at 4 o'clock.

SOME INTERESTING FACTS AND DOINGS OF AFRO-AMERICANS

4/15
The Search
LIEUTENANT CARMOUCHE
SERIOUSLY DIFFERS
WITH 'BRUCE "GRIT."
"NEGRO" NOT PROPER
NAME TO APPLY. A'ME-
RIZOD OR METIZOD
MORE PROPER.



Lieutenant P. L. Carmouche.

With all statistics at Bruce and a great writer—he surely "Grits" command to show how would have been more charitable many black's, part black's, mulattoes, quadroons, octoroons and those unfortunates whose ancestors became the victims of the dust of the "white masters" in the United States, and all ancient and modern ethnology and all

dictionary definitions combined to show what color or any other parts of man was necessary to create an Ethiopian, then an African, then a "Negro," then a "Nigger" and some more such names to an Ethiopian and that "the die was cast," do not and cannot truthfully and scientifically apply to us today, (the words of a minister named Paul of Tarsus that God "hath made of one blood all nations of men." But somebody in the past ages changed all of that when it came to the Ethiopian end of it).

Yes brother "Grit," because it is NOT a long way to the final end or outcome—caused by the presence of the Ethiopian or "African" or "Negro" or "Nigger" as slaves in the United States—as to who will be BROWN or white, but that time will come, and it is coming faster than we are willing to admit. Therefore: It is not more proper for those who recognize and accept this ancient ethnological defamation of the laws or word of God, and dictionary definitions of the word "Negro" applied to us, defend its propriety or impropriety with no malice, disrespect and contempt towards those who differ with them? I think so: If Mr. Bruce would have given this subject his most careful consideration—and I know by my careful considerations of his writings that he is a deep thinker

excepting slavery itself was a crime which made slavery a perfect hell in the United States. I am fifty-four years of age, and as long as I can remember knowing the full meaning of it, I have—from a race pride point of view—looked upon it with a sorrow for the blacks, all because of the transfiguration of the American; part of him, his color, which I never considered a disgrace. Thus it was from that very day when the first American woman and man, too, landed on American soil; the white man by mistake did not intend him to forever remain a "Negro" in the United States. There and then his history and all which pertained to him as a race in Africa would be a dead history to him in America. It is so, no matter how we twist it. I do not profess to be an ethnologist nor a scientist, but I have sufficient reasoning faculties to lead me to believe that my way of reaching my objection on the term "Negro" to us in the United States is proper.

How and why should an American of the class we speak of, be a "Negro" American is a very deep question. It is not a question of majorities and minorities of blacks, part blacks, mulattoes, quadroons, octoroons and as to "who was here first." There is something in it which surpasses all of that.

To Washington Bee, December 20th, 1913, and Seattle Searchlight, December 27, 1913, I contributed to those papers "The Curse of Slavery in the United States," in which I repudiated the word "Negro" with no prejudice nor malicious intent to the black man, nor disrespect and contempt to the part blacks, mulattoes, octoroons and quadroons. My contempt and repug-

nance was and is: to a name or term which does not conform to this new person in the United States; there was no shame nor fear to the word "Negro," as Mr. Bruce "Grits" article conveys to those who differ with him. It was all to the contrary. It takes a brave honest man with a clear conviction to face criticism knowingly. Yes sir, to dare question, criticize and disregard old customs, dictionary definitions and ancient ethnology handed down from generations. In fact, my opinion is: All of this ethnology of the white man on the Ethiopian side of it, is so manifest, it stands as a foul stench in the nostrils of men who really believes in one God: It was a foul stench in the nostrils of the great Robert G. Ingersoll.

Because of necessity and convenience to the white man of this present time in the United States, but that will not last forever, he does not find it necessary to admit in his modern dictionary a name or term more appropriate to this new person whom he has assisted to create by his amalgamation in the United States. It will be another destruction. A modern destruction of facts pertaining to the Ethiopian age. Mr. Annesley Burrows' article in the Detroit Journal of January 23rd, 1915, "Can't Stop Relations of Whites and Blacks by Law," was a "stunner." In the word "Never," on the term "Negro" being abolished, he is in error and time is proving it possibly to the dissatisfaction of Mr. "Grit" and other colored men who accept the term as final. Time is proving, too, that this new model is still in process of construction and re-construction.

As black—with no distast of

it—as it used to be, this modern refinery of an American nation of its own liking in the United States, has partly made of the old casting—the former African slave—a most wonderful specimen, through breeding and cross breeding, of the human family. It made such men as Fred Douglas, P. B. S. Pinchback, John M. Langston, Ira Aldridge, T. Thos. Fortune, T. T. Allain, B. K. Bruce, Dr. L. Rudauetz, R. L. Desdunes, E. McCoy. It made the honorable Crispus Attucks of revolutionary fame, and it partly made Booker T. Washington, because he is not black. How could I begin to name the wonderful specimens of men it made; and those that are here now, by the thousands! As to the woman's share of it, we can well place her in front ranks with the best of men of this modern refinery of nations in the United States. I am positive I do not detest them because they partly passed through this American crucible. Since it was so, and is so, and we cannot and could not prevent it, I propose to make of it an honorable affair. Who would not try to? I propose also to treat all who differ with me on that name "Negro" with due courtesy and the highest respect. Black men: Do not be prejudiced to those who have underwent this change in color. They do not hate you: It was by no fault of their own. It was because of the importation of a race of persons into the United States for a purpose, whom all should detest and abhor:: slavery.

(To be Continued).

Racial Consciousness - 1915

SO SAY WE.

THE ROCHESTER HERALD says, that Booker T. Washington urged the delegates at the National Negro Business League to use their influence to get away entirely with the word "nigger" and to have Negro spelled with a capital "N." We are inclined to think the best way to cure that evil is to ignore its use.

It is becoming less and less the custom to refer to the Negro as a "nigger." It is a bit of slang and we are a slangy people—there are none more so on earth. One hears the "nigger" from Negro lips oftener than from those of the white man. Usually, however, it is not of opprobrious use, but as a pleasantry not designed to give offense.

Few white men use the word "nigger" for Negro with malicious purpose. It is, when resorted to, a bit of carelessness. Some well educated men will never pronounce the word "pretty." It is invariably "purty." We might present a long list of words mispronounced in this way. "Nigger" is one of them, and the colored race is worrying about something that ought not to cause it a moment's disquietude.

The Herald editor is very charitable when he says white people use the word in a careless, unthinking manner and without malice. We would like to believe this true but being the interested parties we know different. When it is said it is meant to convey first of all inferiority and the tone usually employed is of the sneering sort. There is a vast difference between calling an Irishman a "mick" and calling a Jew a "sheeny" the former is simply a nickname and carries no ill feeling, the latter is meant as a slur. An Englishman is called a "Johnny" and it is considered a joke, but it isn't a joke when a white person calls a colored person a "nigger."

This statement coming from the other side, "One hears 'nigger' from Negro lips oftener than on those of the white man," though embarrassing is all too true, and we must realize our own shortcomings before criticizing others. We must stop using this word that carries with it so much odium, it is used too indiscriminately, the example set breeds trouble. We tell the white man we can call each other this name but we defy you to, or at least we resent it in sections where our defiance doesn't count.

It isn't only the ignorant who are guilty of this offense, on the lips of the most intelligent, occasionally in so called fun, can it be heard. Let the word go out to all classes high and low that this word is to be tabooed, simply drop it completely from our vocabulary and it will die of ennui.

After Being Re-elected, Also Appropriate \$91,000 to Southern Schools and Colleges.

By W. PRESTON MOORE.

The General Education Board of the Rockefeller Fund, an exponent of untrammelled education for all the people throughout the country, at its Twelfth Annual Convocation, held at its offices, 17 Battery Place, New York City, January 28, convened in annual session for the election of officers and trustees. Present: Messrs. Frederick T. Gates, chairman; Wallace Buttrick, secretary; Albert Shaw, Hollis B. Frissell, Harry Pratt Judson, Charles W. Eliot, Edgar L. Marston, Jerome D. Greene, Anson Phelps Stokes, Abraham Flexner, assistant secretary; George E. Vincent, and upon invitation Eben Charles Sage, assistant secretary (not a member of the Board). Absent excused: Messrs. Walter H. Page, Ambassador to the Court of Saint James; John D. Rockefeller, Jr.; Starr J. Murphy, Edwin A. Alderman, Andrew Carnegie and Wickliffe Rose.

After the election of officers and trustees, according to the Rules and By-Laws for the administration of its affairs, the present officials and trustees were unanimously re-elected;

many important features and propositions bearing on educational conditions throughout the country were thoroughly discussed and considered, the nature of which we will announce in a subsequent news article concerning the Board's activities and the institutions and schools helped by the appropriations made at its Twelfth Annual Meeting. However, suffice it to be said that Ethiopian education has taken on a new and progressive atmosphere under the assistance rendered by timely appropriations by the General Education Board, and the general public will greatly appreciate the painstaking interest and activities of the officials and trustees of the Board encouraging Ethiopian betterment, enlightenment, initiative, husbandry and the support of deserving educational institutions and schools, under wise and intelligent supervision.

The Board most favorably considered Ethiopian educational conditions by appropriating the sum of \$91,000 to a selected group of struggling worthy Ethiopian institutions and schools in the South. This appreciated appropriation at this time bears testimony to the courage of the convictions and interest of the trustees in the premises, as Ethiopian educational conditions are solely in dire need, due to the depressed financial conditions of the country brought on by the great European war now waging for supremacy on the historic soils of Belgium, Poland and France.

The Decennial Report of the Activities of the General Education Board, 1902-1914, recently issued for distribution gratis to those interested in education in America, is a neat green-bound volume of 240 pages, with photographic frontispiece of John D. Rockefeller, Sr., the creator of the Board and its greatest donor; permitting us to say, the patriarch of American Education. Its pages are literally full of data of interest to educators and others everywhere on account of the philosophical aspect of its contents. The chapter dealing on Ethiopian education will also interest our people at large. The officials of the Board are due great credit for the sincere spirit of broad-mindedness exhibited in the capitalization of the words "Negro" and "Negroes" throughout the book as it is a most worthy recognition of our worth as a race, who have in the past proved, when the opportunity arrived, their real worth on all occasions where integrity, loyalty, honesty, bravery and intelligence were the tests of worthiness.

JOURNAL AND GUIDE PROTESTS

Calls Attention of Virginian-Pilot Management to Offensive Newspaper Article

The Journal

BURLESQUE ON THE RACE

4/8/15.
Colored People Who Attended Smart Set Performances Referred To as 'Seas of Darkies'

The Virginian Pilot press notice given the performances of the Smart Set Company at the New Wells Theatre last Wednesday afternoon and night caused no little indignation among the colored people of Norfolk and Portsmouth, hundreds of whom attended the performances. It was not the comment upon the show that aroused the feelings of the people, but the uncalled for burlesque of the audience, indulged in by the Virginian-Pilot reporter.

Feeling that the management of The Virginian-Pilot had no disposition to insult and humiliate the colored people of Norfolk, the Journal and Guide sent them a letter calling their attention to the article. A letter was also written to the manager of the Wells theatre protesting against the insult offered the colored patrons of that house. Copies of both letters are printed below:

OFFICE OF THE JOURNAL AND GUIDE

Norfolk, Va., April 1, 1915.
Mgr. Wells Theatre, Norfolk, Va.
Dear Sir:

I am enclosing herewith a copy of a letter which I have mailed to the editor of the Virginian-Pilot, and which explains itself.

I want to suggest to you in all good faith, that if you expect to have colored shows that are staged at your theatre in future patronized by the colored people of Norfolk and Portsmouth, it will be well for you to pay some attention to the character of press notices that follow the show.

The language of the review referred to is offensive and repulsive to every self-respecting colored person in Norfolk and Portsmouth, or elsewhere, for that matter. Colored people do not relish the idea of paying to have themselves written-up in the morning paper as a "sea of darkies" and other such slanderous terms.

I am calling attention to this incident merely as a matter of business to you, and I think that this is the second time that we have had occasion to refer to insults offered the colored people at your theatre.

Yours very truly,
P. B. YOUNG
President and Editor.

OFFICE OF THE JOURNAL AND GUIDE

Norfolk, Va., April 1, 1915.

To the Editor of The Virginian-Pilot, Dear Sir:—Every self-respecting colored person in Norfolk deeply resents the slurring and sarcastic language in which your reporter saw fit to clothe his review of the Smart Set Show at the New Wells last night. There are hundreds of colored patrons of your paper in this town who feel that the Virginian Pilot is decidedly unfriendly to them, and these little contemptuous articles that from time to time creep into your columns serve to confirm that belief.

The Smart Set Company is composed of the best actors among the colored race today, and there are a whole lot of white actors who would be glad to imitate them successfully in their line. Still the show is referred to as a "darkey offering," and Salem Tutt Whitney who is a refined and gentlemanly actor and a recognized artist in his to as a "genuine darkey." The profession, is referred upper gallery, which is set aside for colored people in theatres of the New Wells is referred to by your accomplished reporter as the "shelf," and the hundreds of the best colored people of Norfolk who ventured to Jim Crow themselves in order to see a colored show read in your splendid newspaper that they made up a "sea of darkies." All of these kind references to the colored race are offensive and repulsive, and they serve no good purpose. They cause a deep feeling of resentment and cause some colored man to hate some white man, which in our situation here in the South is unwise and unnecessary. I cannot bring myself to believe that this press notice came under the observation of any one in authority in your editorial rooms, or else you are not very

BOARD DROPS OLD CUSTOM

Rockefeller Fund General Education Committee Puts Capital "N" to Negro In Neat Volume Giving Decennial Report of Activities

The Amsterdam News
GREENBOOK SHOWS GOOD MOVE
News 2/3/15

Favorably Considering Ethiopian Conditions in Urban and Rural Parts, Bio-Hearted and Generous Officials,

particular about what you print in your columns about members of the colored race.

Yours very truly,

P. B. YOUNG

President and Editor.

THE TWO SCHOOLS OF PHYLLOSOPHY IN THE RACE.

Those who have kept in close touch with the precepts and teachings of the race leaders for the last thirty years, have noted that they have developed two classes of thinkers. Both classes are equally honest, desiring the very highest and best for the Negro folk. For this reason, they are to be equally commended for their lofty race pride and love. It grows out of the fact, that of the many phases of race development, they look at them from different viewpoints. Around each one of these groups there are many eminent thinkers. At the head of one is Dr. Booker T. Washington, principal of the Tuskegee Institute, one of the largest industrial and agricultural institutions in the world. In the other, Dr. W. E. B. DuBois, editor of the Crisis. Neither one of these men need any introduction to the public, for their doctrine and teachings are world wide. From the outset Mr. Washington has addressed his thoughts and ideas to the welfare of the masses. For this class, he contends that industrial education is best, adapted to their welfare. He has pushed this almost to the breaking point. Wherever he has gone and wherever he has spoken, this has been his propaganda.

There is no doubt of his absolute faith in the doctrine he preaches. He has not only taught this by words, but by deeds as well. It might be called the Washington hobby. He has stressed this doctrine so strenuously that many have misunderstood him and believed that he was not in favor of the higher education and manhood rights; but The Independent has never taken that view of Mr. Washington's teachings. It has always felt that he was misrepresented in that respect. The several talks that the editor of this paper has had with Mr. Washington, convince him that while he believes in industrial education, the education that trains the hands; the education that gives the average boy a trade to earn an honest living, by giving an honest day's work. He believes in the higher education for the few and the manhood rights. But like all other great men who impress their ideas and views indelibly upon the times in which they live, he has stuck to his text, subordinating all other things; he has preached the one idea which was paramount in his mind,—

industrialism.

To state that he has been most successful in convincing not only his own race, but the world, is putting it mildly. It has spread like wildfire, and races and nations throughout the civilized world are subscribing to and practicing the doctrine of industrialism. Industrial institutions are looming up in every civilized land as a tribute to the Washington doctrine. And in the opinion of The Independent, Mr. Washington has fully realized his own dream within his life time, and, therefore must be a happy man. He has converted thousands and thousands of men and women who criticized him at first and regarded him as an opportunist and expedient. But today, those same men and women, white and black alike, look upon him as one of the world's greatest benefactors.

Now, at the head of the other school of Negro thinkers, is Dr. W. E. B. DuBois. That he is a scholar, thinker and philosopher, no one doubts. Dr. DuBois take the position, first secure your manhood rights and give your leaders the higher training, and all the other things will be added; that no matter how much material wealth they may acquire, no matter how many trades they may learn, "They are all a sounding brass and a tinkling symbol," if they do not insist upon their manhood rights. In other words, this should be first and industrial education and training second. He further contends that too much stress has been put upon industrial education at the expense of higher education and manhood rights. And he insists that the pendulum must swing more the other way. He also has a great many followers, for many subscribe to his doctrine. They agree with him, that while industrial education for the masses is all right, that it is not the paramount thing, that the main consideration should be higher education for the leaders and manhood rights guaranteed by the constitution and laws of the United States and the several States.

Much can be said on both sides, and The Independent commends both of these schools of thought, and believes that they are doing great good for the race. It believes that Mr. Washington is right in stressing industrial education for the masses. It believes it all the more because it reaches the average man with the average brain. A large per cent. of any race must depend upon the skill and labor of their hands for a livelihood. It has always, therefore, believed in Mr. Washington's doctrine and has given him its hearty support. It believes much in the doctrine, "Take care of the masses and the classes will take

care of themselves." We equally believe in leaders, and believe that they should have the kind of education that will fit them for leadership. You can not have a strong race without strong educated leaders. We equally believe in the manhood rights of the race; we believe that we should contend for every right that belongs to the race under the constitution and laws of the several States. We, therefore, commend both of these schools of philosophy and bid them God speed. There should be no clash between them. Like two great spheres in the heavens, they should glide along in their respective orbits and never clash, each one performing its function and serving their race and their lay and generation.

Amherst, N. Y.

THE USE OF "NIGGER."

Rochester Herald.

A convention was held in Boston last week by the National Negro Business League, and in a speech which he delivered Booker T. Washington urged the delegates to use their influence to do away entirely with the word nigger, and to have negro spelled with a capital N.

We are inclined to think that the best way to cure that evil, if the negroes so regard it, is to ignore its use. It is becoming less and less the custom to refer to the negro as a nigger. It is a bit of slang, and we are a slangy people—there are none more so on earth. One hears the nigger from negro lips oftener than on those of the white man. Usually, however, it is not of opprobrious use, but as a pleasantry not designed to give offense. Few white men use the word nigger for negro with malicious purpose. It is, when resorted to, a bit of carelessness. Well educated men will never pronounce the word "pretty." It is invariably "purty." We might present a long list of words mispronounced in this way. Nigger is one of them, and the colored race is worrying about something that ought not to cause it a moment's disquietude.

FOR THE GOOD OF THE RACE

Right now we are being watched as never before. The eyes of the city's white population are upon us. Our words, our acts, the appearance of ourselves, and our homes—all these are being taken note of, to count for or against us.

The so-called "United Welfare Association," of which we spoke in a recent issue—the group of real estate men who are behind this residential segregation movement—this organization is at work. It has hundreds of petition circulators in the field securing signatures. It seeks, under the initiative, to bring the question to popular vote.

Hence we are being watched. Thousands of white people are being advised of the "Negro menace," as it is called. Consciously, or otherwise, their attention is directed toward us. Many who have been favorably disposed and many who have been wholly indifferent are going to receive new impressions and are going to form new opinions, because they are watching us as never before. With all this talk in the air, and all this agitation on foot, how could it be otherwise

In view of this fact, then, it behooves us to put ourselves in the best possible light before the public. To this end, we suggest two or three points which it will be very wise for us to observe.

First and foremost is the necessity of improving the outside appearance of our homes, whether we own or rent. Clean up generally and thoroughly, and as soon as the season permits, sow grass and plant flowers. Doing this will create a most favorable impression, and it will offset the stock argument of the segregation agitators that Negro "invasion" depreciates property, and that Negro residential neighborhoods are, as a rule, out at the elbow and down at the heel. And, as a rule, it is true! Correct this serious defect and score point number one.

Next, let us carry ourselves with quiet, and dignity, and self-respect, in all public places and conveyances. We swagger too much on the street; we talk too much on the cars.

True, it may be characteristic of our good nature and our happy disposition, but the other fellow doesn't look at it that way.

Real gentlemen and ladies never obtrude themselves. Watch them and see. They are always quiet, dignified, self-respecting and considerate of others. Those of us who aspire to be ladies and gentlemen would do well to copy these traits. As we are so anxious to imitate the white people in most other things, let us copy some of the things worth while.

As for the rest of us, who have no aspirations towards refinement, culture and decency, for the good of the race let us "assume the virtue if we have it not."

"For the good of the race"—that should be our slogan.

The few are aspiring, climbing. If the many would only stay quiet, the few could carry the many on up with them. But the many are pushing, crowding, unthinking, uncaring. Try as hard as the few will, the many will carry the few on down with them.

Now, the few are working hard to save the race. All the few ask is that, for the good of the race, the many just lie low and let the few work out the salvation of us all.

Racial Consciousness—1915

USE THE WORD "COLORED"

In addition to the cogent and compelling reasons advanced by our distinguished contributing editor, Ralph W. Tyler, why the race should taboo the term "Negro," two others supplementing his we mention. So common and popular has the corruption of the term "Negro" into the derisive and most offensive "Nigger" become that we find two English dictionaries using them synonymously. Are you willing to be called a "Nigger"? and then have the user tell you he meant no offense, for the dictionary is his authority? If not, then stop using its synonym "Negro." Discourage its use by all others, black as well as white. Nor is "Negro" ethnologically or literally correct. The "Negros" came from Niger-land to the Southwest of the Soudan. It's a safe wager that neither you nor your ancestors are "Negroes." The Abyssinnians, the Egyptians, Moroccans, Basutans, Bakubans, Congoese, Kafirs, and Hottentots, and all other Africans, are not "Negroes" and represent being called "Negroes." The early Spanish and English described these "black people" as "Negroes" with no little contempt for their humanity as beings something distinct and different even, as we discuss the gorilla and orang. Literally speaking the race is neither one all of "black people" here nor in Africa. It is not only silly but small and mean to taunt the opponents of "Negro" as being proud of their hybrid parentage, or would-be whites, etc. Willy nilly every man of African extraction must and will have to stand together henceforth. It will be of slight advantage for the race to succeed in having the "N" capitalized. Negro adds nothing, is incorrect and loses the race much. "Colored man" is unmistakable in its meaning, softer and yet stronger in its application and is literally correct. It is not open to the corruptions to which all rightly object. Use the word "Colored."

THE COLORED MAN IN THE WAR.

While the newly formed American Legion is rapidly being recruited it is pertinent to ask what part the colored man is to play in the great scheme of national preparedness.

The adult negro male population of the United States is included in the census roll of the militia liable to do military duty. If there was a draft by the government they would not be exempt. In our Civil War the negro troops, though not well trained, did good and loyal service, as our negro regulars have done since that war.

If our country has need to raise a great army of defenders would it call in vain upon the colored man? Will it not be believed that at least half a million would eagerly flock to the colors within a few days? But these volunteers would be entirely untrained and unfit without preliminary preparation. Should they not be afforded the opportunity in peace times to learn something of the duties of a soldier?

Shall We Have a Vigilance Committee?

"They also serve who only stand and wait" all the churches as well as fraternal and se- is beautiful poetry, but is very poor philos-cret societies, business corporations and other ophy for every-day living. Especially is this units that will make for strength as well as true in regards to one's civic, economic and support. It is not in opposition to any agency political well-being. We have an awful il- already instituted. We would seek to fed- lustration in the warring nations of Europe erate all agencies into one powerful group as to how men utterly disregard the rights for serving the race as a whole. of other men. He who is not solicitous about It is said that the Negro is always on the his own well-being is reckoned as not deserv- defensive. Why should he not be when he ing better conditions and would not appre- is eternally the subject of attacks? Eternal ciate them if they were granted. Many of vigilance is the price of liberty, and vigilance the conditions which the Negro is forced to is the price of citizenship. It is to much to endure are forced upon him because it is be- expect in a country where there is much race lieved that the Negro does not particularly prejudice and racial animosity and non-ap- care and that he would not appreciate better preciation of the worth of the Negro that the conditions if granted. National Congress at all times should be in- terested in our welfare. On the other hand, It is for this reason, as well as others, that some time ago we suggested the establish- be our friends ever so ardent, they will lose ment of a Vigilance Committee to be sup- enthusiasm when we are not aroused to the ported by the Negro race, the headquarters importance of our own well-being.

to be located in the city of Washington. It is particularly gratifying that this suggestion has met with a hearty response in many sec- tions. The endorsements are well-nigh race- wide. While there are other important fac- tors of the race to be heard from, we believe the endorsements are sufficient, to say the least, to push this matter further. Hence, in this issue we are reproducing endorsements from persons who are at the head of race- wide movements as well as from individuals whose opinions are worth while, and, at the same time, we are giving several newspaper endorsements, there being only a slight oppo- sition on the part of one. This matter is so important and far-reaching in its possibility that we are giving so much space this week with the hope that it may be gotten squarely before our people in all sections. We are reproducing also the editorial comments of the Southwestern that called forth the en- dorsements.

Briefly stated again, the suggestion is to have a Vigilance Committee at the city of Washington, with a salaried superintendent or director in charge, with sufficient office force and equipment to make his office effec- tive in looking after legislation affecting the race, creating a healthy sentiment, showing the bright side of the life of the race and sending out alarm of encroaching legislation when it is necessary.

It is to be a non-political, non-sectarian movement, race-wide in its spirit and pur- pose. When necessary, it is to co-operate with the Democrats, recognize the Progres- sives and oppose the Republicans, when, by so doing, the interest of the race will be ad- vanced. In other words, this bureau must not have a political alliance. It is to be, as far as the Church is concerned, interdenomina- tional, the plan being to have the support of advise and to assist the director or superin-

This suggestion offers a chance for a real race-wide movement. It will be unique in that it will be a federation of strength from various standpoints. Upon this one point, if we fail, we will fail in a glorious effort. We need not fail, however, because the task is an imperative one. With agencies now in existence, vigilance is incidental. With the movement suggested it will become a daily passion, ever alert, so as to respond immedi- ately and vigorously when necessary.

Of course, the plan in our own mind is in the rough. No one man's suggestion should be taken as a whole. The Southwestern Christian Advocate hopes only to initiate the movement, but the formulation of the plans in detail must be considered by a group of men. We have said that there should be a superintendent in charge—the man to be one of the strongest, cleanest, most capable men in the entire race, with a salary so that he would be above concern for his daily bread and could live comfortably and hence give his entire time and consecrate himself to this important task of serving his race. The di- rector is not to be a mere collector of facts, but an individual of outstanding character, whose personal life and platform deliverance would command nation-wide attention. It would be the biggest job in the the gift of the race.

There should be sufficient funds for office stenographical help, for detective service when needed, for a limited amount of litera- ture and such other expenses as from time to time would be agreed upon by the committee. There should be a directorate of at least fif- teen, coming from the various supporting bodies of the race. These fifteen persons should meet once a year to discuss the policy and program of the Vigilance Committee, to advise and to assist the director or superin-

tendent in every way possible, the expenses whether we will accomplish much or little; it of the members of this committee to be borne is important that we keep burning on the al- by the funds raised for this purpose. Theretar of our own souls the incense of real man- might be an auxiliary committee of a hun-hod and self-respect and a keen appreciation dred or more, who upon the invitation of the of our citizenship. This citizenship cost us directorate might meet. These to be repre-250 years of unrequited toil and untold suf- sentatives of various bodies, but their ex-fering, and it cost the nation more than a penses to be borne by the individuals them-million lives and billions of treasure. Our selves or by the bodies sending them. This birthright has cost entirely too much in would give chance for large expression of the blood, love and sacrifice to be sold for a mess thoughts of the race.

It would take from eight to ten thousandness. dollars a year to cover the budget we have in mind, and this could be realized by annual appropriations from permanent bodies of the race already in existence until at such a time as a sufficient endowment might be accumu- lated. The Baptist Convention, the B. M. C. of the Odd Fellows, Supreme Lodge of the Knights of Pythias might easily appropriate a thousand dollars annually. While \$500 an- nually might come from the African Meth- odist Episcopal and African Methodist Episcopal Zion and the Colored Methodist Episcopal churches and Colored Conference of the Methodist Episcopal, while the Na- tional Teachers' Association, National Med- ical Association, the Supreme Lodge of the Tabernacles might contribute \$300 each an- nually. It seems to us that we might count upon a thousand dollars annually from the substantial enterprises of the race, such as the Standard Life, Washington Benefit As- sociation, the North Carolina Mutual Insur- ance Company, Mississippi Guarantee Asso- ciation, the banks and other mercantile es- tablishments. While we ought also be able to rely upon at least a thousand dollars from individuals and sympathetic friends. We are not clear as to detail of program. All that we have suggested no doubt may be changed, if not discarded entirely. The main fact re- mains—we need a Vigilance Committee. We must have means for race-wide expression.

We have a cause; we have a grievance; we have a status to be fixed; we ought to be heard. We are Americans, but we are voice- less because we are voteless. A great war was waged once upon taxation without rep- resentation. We have ten millions of people in this country that pay taxes on a billion dollars' worth of property, with an illiteracy less than thirty per cent, and still we have no voice in Congress and not more than two members of the race in the state legislatures of the whole nation. We are being crowded to the walls in the industries. We have al- ready felt the pressure of foreign immigra- tion. By spirit and long terms of service on the soil, we are native Americans, and yet we are discriminated against as no European na- tion is discriminated against, however low a type the representatives are who reach this country. We must make for our protection by the voicing of our conviction. It is not

We desire expressions from representative bodies, local lodges, grand lodges, confer- ences, conventions, literary organizations, schools and groups of whatever nature of our people, as well as the press and individuals, as to the practicability of this scheme and if it is worth while, whether it can be made ef- fective and supported permanently. The Southwestern invites the freest and frankest expression.

COLORED PEOPLE ANGRY

Resent Statement of Prof. Myers That Race Is Immoral.

Much indignation has been aroused among the colored people of Brooklyn as a result of the statements of Pro- fessor William Starr Myers of Prince- ton, made concerning their race, on Saturday, February 27, at the Academy of Music. What really caused the colored people to answer Professor Myers was such a statement as, "The negro race is not merely a backward race; it is an inferior race. A Young Men's Christian Association leader of this city recently estimated that 98 per cent. of negro men are immoral, and that the proportion of immoral negro women is nearly as great. Even the educated negro is nothing but a grown-up child."

In answer to this statement, George E. Wibecan, president of the Citizens' Club, said yesterday, "The statement is a gratuitous insult to the colored race and cowardly as well. It is a vil- slander against the chastity of our women. The attempt to degrade and vilify a race is unjust and un-Christi- an and has no place on a platform in Brooklyn."

"It is a ridiculous statement," said Dr. O. M. Waller of 762 Herkimer street. "I have had 26 years experience among various races and have found the colored people on the same footing as the Caucasian race. It is a statement I would not give a moment's attention to, but it must be answered as it would influence a large number of white people, which would be really injurious to the colored people of Brooklyn. I can say that class for class, and op- portunity for opportunity, the colored people are on the same footing as the Caucasians. It is not a question of race, it is a question of environment and opportunity."

Negro and Cullud.

Editor of The Globe, Sir—I have been entertained by the discussion in your columns as to the use of the word "Negro" by Negroes. Your original correspondent is living in the period of at least twenty years ago. I was born and brought up in the black belt of the south. The family had a raft of Negro servants. Never once did I hear the word "Negro" fall from Negro lips. It was considered by the race a most degrading appellation. I very well re- member being chided by our gentle old "black mammy," in the family for forty years and as much an integral part of it as any of us, in sickness or health, right up to the day of her death, for the use of this word. "Please don't say that any more," she requested politely; "Negro" means the devil!" And that is the way all the Negroes took it. The better class of whites used the term among themselves, of course, but not before their servants. It would have been considered the deadliest of insults by them.

In those days all the Negro schools were taught by Negroes, who were themselves ignorant and shared this prejudice fully. But around 1890—after I had come north—there was quite an influx of "Yankee schoolma'ams" who taught in the Negro schools at the cost of entire social ostracism, even by the lower classes of whites. These gave their charges a new conception of the real meaning of "Negro," taught them its racial significance, and impressed them with its dignity, as against the term "nigger," which they had been in the habit of using, both in good natured badinage (especially in the company of whites) and as a term of derision. The term "triffin' cawn-field' nigger" from the lips of a town Negro was the ul- tima Thule of contemptuous designation.

The white schoolma'ams started the change. Then along came Booker Washington and his kind and rubbed it in all through the south and every- where. The younger generation who have any sort of education all use it now—and have used it for years. I have heard them use it time and again up here. The really educated Negroes use it with pride. Some of the older darkies stick to the old customs; but the use of the word "Negro" by Negroes, not only here but in the south, has been general for years. The idea of any Negro who can write using in a letter in these days such terms as "cullud" or "nigger" is ludicrous.

Albany, March 15. F. V.

Brooklyn Standard Union.

COLORED CLUBS PLAN TO COMBAT PREJUDICE

A conference was held in Manhat- tan yesterday preliminary to the or- ganization of a federation of the civic organizations of the colored people of the United States. The Citizens' Club of Brooklyn is the moving spirit in

this project, which is non-political in character. Representatives were pres- ent yesterday from New York, New Jersey and Illinois, being almost en- tirely taxpayers and professional men.

The movement contemplates a national convention to organize against discrimination against col- ored people. Among the subjects discussed yesterday was that of al- leged prejudice in financial matters. It was charged that a colored prop- erty owner finds it difficult to bor- row money for improvements be- cause it is charged that his purchase of a place has depreciated its value. The movement contemplates a fi- nancial organization to alleviate such conditions. It is claimed that colored people of Greater New York alone have \$10,000,000 in bank de- posits, the concentration of which would relieve the property problem. Another conference will be held Saturday to plan permanent organ- ization, at which the Citizens' Club representatives will be Dr. O. M. Wal- ler, Fred B. Watkins and Frank H. Gilbert. The club's officers are: President, George E. Wibecan; secre- tary, A. D. Hampton; treasurer, William H. Hackley.

COLORED FOLK TO HAVE MASS MEETING SUNDAY

The committee appointed by the colored residents of Brooklyn to carry out the campaign to defend their race from its defamers met again yesterday at 405 Carlton avenue and formulated further plans. The fol- lowing were added to the committee: The Rev. Dr. Boyd, rector of St. Philip's P. E. Church; the Rev. J. W. Bright, Dr. V. Morton-Jones, Mrs. Charles P. Lansing and Miss Alice Wylie Seay, vice-president of the Em- pire State Federation of Colored Women's Clubs. The date for the mass meeting to be held at the Acad- emy of Music, March 25, was agreed upon and the hall has been hired for that night.

It was decided to hold a mass meeting of colored people next Sun- day afternoon in the Bridge Street M. E. Church, as a preliminary to the larger meeting. The secretary, R. M. Merony, was instructed to com- municate with the presidents of the colleges for colored students in the South and obtain the expression of their views in writing. He was di- rected to draw up a letter to clergy- men of white and colored churches in Brooklyn, requesting them to notify their congregations of the Academy meeting.

Funds were raised for intial ex- penses and assurances were received that the necessary financial aid will be forthcoming to carry the word ahead.

Racial Consciousness—1915

MAKE A NAME OF YOUR OWN.

PEOPLE like big names, the name of big men—men who have done big things. There is an honorable ambition, but there are so few who seem to realize it. We like to see a big man, a man with a big name, a man with a name that stands for achievement, a name associated with wonderful accomplishments. Nothing delights us more than to see and know a big preacher; one whose name is a household word; one whose name on a program is sufficient to put a premium on standing room in small churches. We just simply feel like "getting aloose" to appreciate a preacher who has a big name, made big by his great works. But we don't care a snap for the ape—the man who is content to stand in the sun of other folks and who delights in and insists on being called by the name of some person made famous by works.

Make a name of your own! We have heard men style themselves as the "Black Spurgeon," the "Black Moody," the "Black Sam Jones." Now, why? Suppose Mr. Spurgeon had been content with being called by some other name; what if Mr. Moody had satisfied his ambition by simply standing in another man's sun; think of Mr. Sam Jones apeing after somebody else. Then, Spurgeon would have had no big name; Moody would have had no fame; Sam Jones' name would have no place in history. They made a name for themselves. They got out in the shade and made the sun shine there; they set the world to reading about them in their own names.

And now we must endure the "Black Billy Sundays." Mr. Sunday is popular, he made himself so. He has a big name, but it is his name and he made it. Brethren, why not let "Billy Sunday" have his name all to himself. Yes, make yourselves popular, but do it under your own name. Start the people to talking about you; let the Christian world read of your own name. It can be done. Frederick Douglas sent his name around the world; Booker T. Washington has made the printers put his name in every reputable newspaper and magazine of the world; DuBois, Kelly Miller, C. T. Walker, Holsey, Lane, Williams, Cottrell, Phillips, Jamison, Carter, Cleaves, Gilbert and others have names that attract crowds, make literature sell. You can do the same. Stay out of "Billy" Sunday's sunshine, and let his name alone. Make your own name illustrious. Make a fame for yourself.

BRIEUX'S TRUE OPINION.

In our issue of February 11, we had an article on the visit to the Decatur Street dives which certain Atlanta citizens provided as entertainment for M. Eugene Brioux, the great French dramatist, and one of the forty immortals of France. This article brought a letter to us from M. Brioux. The letter is in French, and the following is a translation:

To the Editor of The Age:

I have just seen a copy of your paper in which there is a comment on the account of a visit which I made to the Negro quarter in Atlanta.

That account provoked me a great deal, because it contained a sentence concerning the Negro population which no one had the authority to state as coming from me, an opinion which is not mine. I did not consider it necessary to correct it, as I thought it would pass unnoticed, but since it has aroused your feelings, I wish to tell you that I did not at all enjoy that visit.

I went to visit Tuskegee Institute. I was present with all the students at a Sunday evening service. And I cannot believe that the teachers at Tuskegee can doubt my sympathy for their work, nor my admiration for that great man, Booker T. Washington. I knew who he was before I left France, but I had not dared to believe that his efforts had been crowned with such great success.

That which particularly struck me was that at Tuskegee they know how to avoid the error of making distinctions. They prepare teachers for elementary schools, they give practical instruction, they teach the trades. I was also greatly attracted by the discipline of all and the dignity of each.

Believe me, Mr. Editor, to be,

Yours respectfully,

BRIEUX.

P. S.—And I have no dream of writing a book on the Negro question in the United States.

We are glad to get M. Brioux's letter, to learn his true opinion and to know that he had also seen something of the Negro in the South at his best; and we summoned our almost forgotten French enough to tell him so in reply.

THE WORD "COLORED"

The word "colored," like the Rubberneck Man, was first launched at the birth of THE AMSTERDAM NEWS. Of course, it was not quite unknown before. But with the appearance of this paper and its enlightened policy of using just that one word in its designations of what was formerly and differently known as the "Negro" race, the "Afro-American" race, and little, if at all, as the "Colored" race, the word "colored" received a vigorous and mighty impetus.

During the first years of our eventful and—thanks to a discriminating public—highly successful life, the "new word," as some called it, was subjected to many adverse criticisms. Hardly a place we ventured in but we were taken to task about this "new-fangled policy of your paper." It is not so many months ago that we were treated to a treatise on ethnology, the purpose of which was to prove the faultless correctness of the word "Negro," which, in spite of the obvious corruptions of "Nigger" and the insulting feminine of "Negress," the author of said treatise urged should be foisted upon the colored people of this country, who, in reality are neither "Negroes" nor "Afro-Americans," but real Americans. Colored Americans, to be correct.

The Standard Dictionary defines the word "Negro" as "a black of African birth or descent." Why the descent, we do not know. However, the number of "blacks of African birth" in this country is negligible, and on account of miscegenation and other more or less active forces, it is seldom indeed, that one comes across a "black" of native birth. As for the term Afro-American this must perforce be taken in the same sense as German-American, Irish-American, or any other hyphen. A person born in this country is neither a German-American, an Irish-American nor an Afro-American, but a plain American—white, colored or Jewish, to distinguish the greater differences of religion or race.

It is the established policy of this paper that never in any of its columns shall the word "Negro" and its offensive correlatives appear, except

New York

The Use of "Negro."

Editor of The Globe, Sir—I read with much interest and concern the five replies to the letter of James W. Johnson. All are highly tinged with preconceived, inimical convictions always evident whenever and wherever the Negro in this country is concerned or made the principal target.

Mr. Johnson is precisely correct in his clear analysis of Conley's supposed part pictured in the celebrated Frank case. Now, Mr. Editor, if Conley is as ignorant as so widely claimed, surely Conley would never have thought of leaving a note beside the body of Mary Phagan for the purpose of deceiving intelligent "white people," because he lacked such intelligence or forethought. The very act of "a literary effort" clearly bespeaks Caucasian originality in the very fullest sense, as Negroes, especially ignorant Negroes, never show such initiative in criminal procedure.

Whoever dictated the notes presumed to have been written by Conley inevitably had in mind the conviction of Conley through the notes, and the word "Negro" was purposely (very fortunately) used as an indication of Conley's guilt, which rightly failed of its purpose.

The word "Nigger" is admittedly a southern Caucasian phrase conveniently coined during the enslavement of the Negroes, now more or less used generally by southerners. This term is readily adopted by northern Caucasians residing in the south, also much used throughout the country, and the ignorant Negroes use the word "Nigger" because they were taught by their former masters to use it, but educated people of color never use the word in any sense except in differentiation, that is, as between an honest and a dishonest person regardless of race, as a phrase possessing an injurious nature.

The "word Negro is a curse," says R. H. Ball of Lawrence, Mass., and he argues against its use. "Why, if we could spend a million dollars a second the year round it would not be a drop of water's value toward bringing public respect as long as the title of Negro lives in the eyes of the world." Mr. Ball is quite correct. The word "Negro" was formerly used in Africa to designate a tribe, but very cleverly adapted by historians and others as the generic term (rarely capitalized) whenever referring to the black

race, but not wholly accepted by educated Ethiopians. As the word is generally used in this country it is very gratifying to observe that The Globe capitalizes the word, as other generic racial terms. Mr. Editor, Ethiopian is the proper term pertaining to colored people of African descent and it ought to be generally used instead of "Negro."

ROSE ROE.

Brooklyn, March 13.

In Petersburg, Va., the city has erected an incinerator, a garbage consuming cavern, next to a prominent public school for colored children. The city authorities seem to have thought that of the 2,000 colored people who have protested against the crematory, but without success, in our opinion one of the concerns should go from that vicinity. What's the use of a health week if crematories are to be set up in our mouths?

Colored, Negro, Afro-American, Which?

The New York Age W. TYLER

There is a wide variance, among us, as to which of the above descriptive terms should be applied to us as a people, to distinguish us from the white race. In truth, we are Americans, that is, the very great majority of our people, who, with their forebears for many generations back, were born in this country. Dr. Booker T. Washington has insisted, and does insist to-day, on the use of the descriptive term "Negro," and has used his best endeavors, and very great influence, to not only have the Associated Press and the white press use that term exclusively, but to capitalize it.

But are we "Negroes"? The dictionary, and that is the final arbiter for all etymological disputes, says a "Negro" is "a black man; a member of the African race which is characterized by a black or very dark skin, and hair of woolly or crisp nature." Mark you, it says of "that" African race, clearly indicating that because a black or dark skin person may be born in Africa he is not necessarily a "Negro." "Negro" is of "THAT" African race, which, etc.

We are not Africans, because we are native-born and native-sired Americans. Some of us may be black, some of us are very dark, some of us, like Dr. Washington, are mulattos, and some of us, by an unlicensed miscegenation, have skin of alabaster white. Then why should this variegated people be arbitrarily fitted out with the descriptive "Negro," which means "a member of THAT African race"?

Out of the ten millions of us who were born, like our parents, grandparents and great grandparents, in this country, but 41 per cent of us have "woolly" hair; some of us have hair similar, in texture, to the Malays, some of us have hair similar to the Jews, some have hair similar to the Indian tribes, and some of us are endowed with "golden tresses that float on the pillow." In color, our hair ranges from a jet black to auburn. Now, if our hair is not "woolly," why should we be called "Negroes," when "woolly" hair is distinctive of the African, and the African is a native of Africa, a country 95 per cent of us have but the densest idea of? Some of us are but very remotely connected with either an African or a "Negro" tribe; some of us are not even remotely so connected, and some of us, at least 56 per cent, are human hybrids—a medley of bloods, through whose veins, in riotous confusion, courses the blood of many races. Take myself, for instance, and I am but illustrative of many thousands; on my maternal side I would only have to go back three generations to plump up against an American Indian chief, and on my

paternal side, by the rotten genealogical tree, might trace kinship back to the tenth President of the United States, whose patronym I am, perforce, legging through life. Now, am I, and the many thousands of my people like me, a "Negro," or am I "Colored," for the reason that my "skin is darker than that of a person of the white race"?

"Negress" is the feminine of "Negro," but "Negress," by common usage on the part of the white press, is a descriptive term applied to the feminine denizens of the underworld and police court habitues identified with our race, and hence is repulsive to women of our race who live pure, wholesome lives.

"Afro-American" is a hyphenated term the late Everett J. Waring dug out of the recesses of his fertile brain when he was a school teacher in Columbus, O., some thirty odd years ago. "Afro-American" would suggest that we had been born in Africa, but had settled in this country, just as "Anglo-American" is descriptive of English-born citizens who later located in the United States. We are Americans, but not Afro-Americans. Besides, that is too elongated a term. We are Americans by birth, not by adoption, as "Afro-American" would suggest to the uninitiated.

That final etymological arbiter, the dictionary, gives as a definition of "Colored," "having a skin darker than the skin of a person of the white race." The great majority of our race—this variegated race—do possess skin "darker than the skin of a person of the white race"; at least 90 per cent of us have, and it would appear, therefore, that the descriptive term "Colored" more clearly and more correctly fits us.

It does not follow because we object to the descriptive term "Negro," or "Afro-American," that we are ashamed of our racial identity; no more than it follows that because the Jew prefers to be called a "Hebrew" he is ashamed of his race. "A rose might smell as sweet by some other name," it is true, and this race of ours can succeed just as well by some other descriptive than "Negro," "or Afro-American," either of which is actually wrong when applied to us as a people.

There are not to exceed, according to Federal census authority, 25,000 native-born Africans in this country. These could properly be called "Negroes," "Africans," or more properly, "Afro-Americans," since they are native Africans having settled in this country. But why should quite 10,000,000 people be called "Negroes" in deference to the 25,000 native-born Africans who have come to this country? Why should those whose hair is or is

not "woolly or crisp," or whose skin is or is not black, and who are NOT "members of the African race," be called "Negroes," simply because there happens to be 25,000 native-born Africans in this country who are "black," and whose hair is "woolly or crisp"?

It seems to me that the "Negro" Press Association (which properly should be designated as the "Colored" Press Association), together with some of our very learned and influential men, such as Dr. Washington, Prof. Kelly Miller, Dr. W. E. B. Dubois and others, might meet, discuss and decide which is the proper descriptive term for our people, and then impress upon the country that we are that—that which they decide. And with all the evidence at hand, is it not possible they would decide that "Colored," not "Negro," with its repulsive feminine "Negress," is the proper descriptive to be applied to we 10,000,000 whose skin is "darker than the skin of persons of the white race"?

JUSTICE FOR NEGROES PREJUDICE AGAINST THE RACE

Mrs Butler R. Wilson Gives Three Addresses in Behalf of the Colored People of the Nation.

Mrs Butler R. Wilson, who has been in this city in the interests of the national association for the advancement of colored people, spoke three times Thursday: First, at the Young Men's Christian association college, in the chapel in the morning; second, to a gathering of women at St John's church in the afternoon, and third, at the prayer-meeting at the First church Thursday night. In her address at the college she spoke of the possibilities of the Negro race and their rapid advancement during the last 50 years. She emphasized the value of organization at the afternoon meeting and gave a general presentation of the work of the association at First church. Those Springfield people who are familiar with the story of John Brown's life here will be interested to know that Mrs Butler's cousin and uncle were captured with Brown at Harpers Ferry. Her father was also a prisoner during the war. In her address at the college she spoke in part as follows:—

There are within the borders of our country nearly 50 different races and nationalities, all of whom receive a fairer chance than the Negro. We have been experimenting with government for nearly 200 years and have learned that no one group is great enough to govern all, and no one unit can command national peace. Discontentment is a bad thing for any government to handle. Refined white people know nothing about the educated and refined colored persons, most of us think of the Negro as he is portrayed on the vaudeville stage and in the cartoon of the Sunday newspaper. We need all the races to build up a great country, and the

patient, plodding Negro who has done his part and proved his worth should not be kept down. The American people, however, seem content to accept all races but the Negro.

At the present time there is a bill before Congress for the establishing of a law which will compel the Negro people of the District of Columbia to ride in "Jim Crow" cars, and also another bill to forbid intermarriage between Negroes and whites. Such laws, if passed, would sink the Negro race even deeper in the eyes of the world than they are at present. Mrs Wilson said that she had lived in Washington for many years before going to Boston, and had known of but one case of intermarriage.

Negro women have had to bear the burden of shame which the white libertines have placed upon them, without any chance of getting justice from the state. White women can appeal to the courts and get justice, but the Negro woman has no redress at all.

Society Formed to Help Negroes.

Some years ago a conference of noble-hearted men met in New York city to discuss the Negro question and see what could be done to help the black man in his struggle against such great odds. The result of this conference was the formation of the "national society for the advancement of the colored race." Oswald Garrison Villard was the founder of this society and Moorfield Storey was elected president while Dr J. E. Spingarn was chosen chairman of the executive committee. Many sons and daughters of the old abolitionists became members of the society and head offices were established in New York city; now there are 35 branch offices in various cities of the country.

The society since its organization has fought every bill which would keep the Negro down and has had wonderful success. It is now fighting a bill in North Carolina which if passed would segregate the Negro and allow him to own and operate only such farm land as the white man did not care to use.

That anticipated race prejudice is the thing which has hindered the race most, is Mrs Wilson's belief. Negroes have suffered more than any other race because of race prejudice, which is only anticipated and not real. This has been found to exist not only in social organizations but extends even into the Christian church. What the Negro race wants is not patronage, but just a fair chance to develop and grow to the place it merits in the world.

Negroes Have Helped Make America.

Negroes have helped to make America just as much as the Irish, English or Dutch have. They were in the front ranks at Bunker hill, tramped bare-footed over the snowy hills of New Jersey with Washington, and served their country in both civil and Spanish-American wars. Did the Negro quit when the confederate states issued the order to shoot all Negroes taken prisoners? No; he swelled the ranks of the Union army to the extent of 180,000 men; 34,000 of these died on various battlefields, fighting as bravely as a white man ever did. In the Spanish-American war, when the white soldiers were stricken with yellow fever, a whole Negro company gave their lives in nursing and caring for the white soldiers. Does not this heroism entitle the Negro to some consideration at the hands of the government?

No people have done more toward reaching a higher plane in life during such a short period, than the Negro has. It is only 50 years since he was set free in a hostile atmosphere, with no tools or education, and forced to make his living. Since then he has cultivated thousands of acres

of land and increased the richness of the nation; schools have been established and literature published. The time is not yet ripe in the South when it would be advisable to mix the white and black races, but Mrs Wilson says the day will come when we shall have national peace and all races will be permitted to live as they desire. If a screen could be placed between the white man and the Negro, we would have to accept the Negro according to character and not color, and if we refuse to accept him we not only step backward as a nation, but we are not living as Christians.

WANT SOCIAL DELIVERANCE: St. Paul Negro Defines Desire of Race.

To the Editor of the Pioneer Press:

L. B. W., in the Mail Bag of January 29, 1915, criticizing the stand of Prof. Zueblin, shows either his gross ignorance of the question of the negro or his intense prejudice against him.

The negro can no more be judged as a mass than can the members of the white race be judged as a mass, and we be-

lieve his viewpoint an exceedingly narrow one. I am reminded of a conversation between two little negro boys who were born and reared in Minnesota (thank God) in regard to giving a birthday party.

The youngest, who had only attended the kindergarten school and whose mind was free from all caste prejudice, proposed to invite a number of white playmates, but the older boy, about 8 years of age, who was in attendance upon the grade school where he had commenced to learn of the L. B. W.'s point of view, said, "You don't want to invite them, they are white." The little fellow thought awhile and, then with a pure and undefiled mind, said, "Well, I'm going to invite them, anyway; they are just as good as we are if they are white."

L. B. W. represents a class of white people who would judge the race by its lowest, instead of its highest attainments, and seems to fear the members of the race will inflict its social affairs upon him.

"A good negro" cannot at all times protect his women from certain white men under the good government he so proudly upholds as "safeguarding all that a good negro wants" under the laws of Louisiana, whose governor only recently has gone on record in ordering an investigation into the action of the lawless mobs which have recently directed their efforts against, in many instances "innocent negroes."

The negro wants political equality, but wants to be delivered from the "social equality" L. B. W. has witnessed in Louisiana, where it is now impossible, in many cases, for members of the two races to distinguish one from the other.

A ST. PAUL NEGRO.

Racial Consciousness—1915

WOLVES IN SHEEP'S CLOTHING.

AS A CONSEQUENCE of a farm hand committing a murder at Gallup, N. M., all the members of his race were ordered to get out. The notice was somewhat profane, and the seology and it contained a hurry clause. However, certain influential white citizens, reluctant to lose their help, filed a vigorous protest, and now it is proposed to compromise the matter by permitting the city officials to determine who shall stay and who shall go, the theory, of course, being that only the desirables will be left. It would be difficult, however, to imagine a more un-American proceeding or one more dangerous as a precedent. When any set of men are empowered to pass judgment on the desirability of their fellow citizens American liberty ends and iron rule of the oligarchy begins. What assurance has Gallup that after her authorities have expelled the so-called undesirables of the darker race they will proceed to eliminate those whites that chance to be objectionable to them? It is such a raw procedure it would be ludicrous were it not for the seriousness of it all. In this community undoubtedly are men and women who have spent their lives toiling for a little hut and a patch of ground they can call their own who, for the misdeeds or supposedly misdeeds of others, must give up their all and flee for their lives. There is little use asking where is the justice. There is no such word in the Southerner's language when it comes to dealing with members of the darker race. Under our laws it is given us to defend our lives and our homes with the shot gun if necessary, and it seems imminently necessary for these good, innocent people who are being persecuted to use them, and use them effectively. A bold stand by determined men, and a plentiful mowing down of "night riders" and "prominent citizens" of the same ilk would go a long way toward clearing the atmosphere of the wolves in sheep's clothing.

THE COLORED AMERICANS' PROTECTIVE LEAGUE

We wish to call attention to a movement recently set on foot, and which, without doubt, will sweep this country inside of a twelvemonth. It is known as the Colored Americans' Protective League. The organization is national in scope, officered by men who are noted for doing things, and it has been endorsed widely by our press.

So far, the League has been moving quietly and slowly, perfecting its machinery and preparing to do effective work when it gets at it.

The main object of this protective organization is "To carry on an incessant fight for justice for the Negro." It purposes to carry the fight right up to the enemy, and into his camp, if necessary. It will legally fight Jim-Crowism, race segregation, disfranchisement, and all other discriminatory laws affecting the race. It will enlist the services of the great detective agencies to run down and bring to justice mob murderers, white cappers, night riders and others of that stamp.

A second great purpose is to bring about a closer fellowship in small towns and rural districts, and make them to feel the

strong, protecting arm of the League, even though they are isolated from the great centers. And for them, and for all its members throughout the nation, the League will demand those rights of citizenship as guaranteed under the Constitution.

Remember the name—The Colored Americans' Protective League. In the near future you will be asked to join.

Men and Measures

Five or six months ago, at the suggestion of Miss S. E. Marples, of Boston, England, who is greatly interested in colored education and is educating at her own expense a number of bright African boys and girls, I offered as a prize for the best essay to any pupil in the new high class school in Southern Nigeria, of which Dr. E. T. Johnson is principal, Mr. Dunbar's masterpiece of "Negro Eloquence." The young African Boswells got busy immediately, eight of them ranging in age from 13 to 18 years, and told in clear-cut and ornate English what young Africa thinks of its grand old man, the late Dr. Edward Wilmot Blyden, the subject of the essay being "The Life and Public Service of Dr. E. Blyden." The names of the eight contestants for the prize are as follows: Abraham Babatunde Cole, 13 years; D. A. Savage, 14; B. K. Savage, 16; Amusa Imoru, 16; Henrysire A. Banjiro, 15; Caton Martins, 17; Owen Rieff, 16; J. Olakunkle Roberts, 18.

When the papers were completed they were sent by Principal Johnson to a committee of gentlemen at Secondi, on the Gold Coast, of which Hon. Casely Hayford was chairman, who passed upon their merit and named the winner. Abraham Babatunde Cole's paper was declared to be the best and he was therefore awarded the prize. Masters Savage (B. K.), Imoru, Banjiro and Martins received honorable mention and will receive consolation prizes later. One striking feature in each of the eight papers is that each boy showed a wonderful knowledge of racial conditions in America, and of the reasons which led Dr. Blyden to go abroad to acquire an education. There is also a patriotic note in all the papers and every one of these blessed youngsters expresses the hope and wish that they will some day attain to the distinction in letters and usefulness to the race reached by "our great leader, Dr. Blyden."

The papers are inspiring as showing what the youth of Africa think of their great men and how carefully they study their lives and work. The principal has very kindly sent me the prize papers and I will have them bound together for my collection of Africanana. Young Africa is all right. These eight hopefuls will surely be heard from in a coming day, for they have not only love of country—they have love of race and are proud of both and all they represent.

I am very fond of poetry and good poetry always gets a grip on me. I have never been able to learn the

name of the author of these lines, but it is sufficient to know that whatever his or her name, he or she is a poet. Here goes:

On one side slept the clover,
On one side sprang the wheat,
And I, like a lazy lover,
Knew not which seemed more sweet,
The red caps of the clover
Or the green grains of the wheat.
The red caps of the clover,
They nodded in the heat,
And as the wind went over
With nimble flying feet
It tossed the caps of clover,
And stirred the grains of wheat.

Oh, rare red caps of clover,
O dainty grains of wheat,
You teach a lazy lover
How in his lady meet
The sweetness of the clover,
The promise of the wheat.
The writer of these admirable lines is presumably a Caucasian, but none the less a poet.

One of our own sweet warblers, Mr. James Edwin Campbell, has found an answer to the query, "What so rare as a day in June?" It is clever and discovers poetic ability of no mean order. The lines are entitled, "A Night in June":

"What so rare as a night in June?
O poet hast thou never known
A night in rose voluptuous June?
High over all a broad, full moon.
Grey broken cloud that sinks and
swoon in floods of light,
Which down the sky's vast deepness
pour,
Niagara's in all save roar,
Sound lost in sight.

Now serenades the midnight moon,
The beetles' drum, the frogs' basoon,
And mingled with these rises shrill
The piccolo of whip 'o will,
Played in the beach just on yon hill,
Now moon gold crowned,
Then twinkling notes of light guitar.

FROM BRAZIL.

Bahia, Brazil Nov. 9, 1914.

To The Richmond Planet
Richmond, Va.
Dear Editor:
It is very hard for one like me to do the prevailing conditions here in Brazil. Suffice it to say that the financial conditions are somewhat miserable; while prices reach to the heavens. I declare to you that I am in one of the largest and richest countries on this globe; from a natural view point. And as you well know; the products of Brazil are non perishable, and rank among the most important commodities of the world, in market.

Here is a plenty of land; the land is rich, and the average thing is easily grown here, but facts in economy say, this is not all one needs to make him happy.

People oftentimes are forced to give up houses and land for other privileges.

Management has much to do with values, and the distribution cuts a great figure in the art of managing. And if your people there do not learn to manage; and then demand a place in the managing departments, your other possessions are worthless.

I have read in different papers: the pig scheme, of Dr. Washington, and would say that your Bowser, exploits are good illustrations of Mr. Washington's straight forward business calculations where the race is concerned. He gives in round figures just what you can make in a very short while by raising hogs clandestinely. And he states too, that many of the families named in his count; had no pigs at all. And I can easily believe him; because it is cheaper for the average family to buy their meat than try to raise it. And if clandestine hog raising was so itable why not go into it on a wholesale plan, which would be much more economical to all. And might be a little something doing for the colored banks while the meat is growing. Your meat would be uniform in quality and definite in quantity for the market to calculate on. And the shipment of the meat to the principal market of the country would be more economical for several reasons. Oh; when will colored folks learn the advantage of concentration of their forces and co-operation in their businesses?

Experience seems to teach nothing to the average Negro. And this is greatly on account of so many non-practical men parading as leaders.

They know nothing but beg white people or take up collections among colored people. For if the ministers were true watchmen as they should be; the enemy could not steal so successfully upon the choicest of the flock. The preacher always wants the front seat in every thing and just read what they mostly have to say in the newspapers and you will get sick right away.

The only provision for financial progress is for them to beg the public, and what good does the average one do the public, pray tell?

God is going to smite some of those hypocrites if they don't do better. What I can make out from the leaders and ministers averagely; they have nothing on the layman at all. It is always church; and when you go there, it always is collections. You must do the giving; but never a word as to how you shall get. They discourage most enterprises among Colored people, as being against the will of God. Why I remember when many of them used to say that they who stood behind the counter could

never get to heaven. It was a sin to have much money, a sin to take pleasure of any kind, unless in a Church picnic, or feast. You should not go to the theater, you should not dance, nor should one spark with the opposite sex; if he wanted to get to heaven. Thus many young men grew up too bashful to ask a woman to be his bride.

And I have seen young girls at the age of 20 years, too bashful to sit at the table with a young gentleman, at mealtimes. This was owing to the ignorant way she had been brought up, and these same girls mostly met the tempter at a time and place when they were alone; and had no power to resist him.

Thus the mulattoes are gaining in percentage, yet you all say there should not be any cross marriages. This has gone so far that few young men have any respect for the Colored woman; because she has no definite mode of procedure. The parents should educate their children, to what they are most apt to meet with in life. Courage and common sense of a woman are her best moral protections. And a boy that is too bashful to express himself in a decent manner to a young lady, is very apt to become the dupe of some worthless woman; or not marry at all.

I am sick when I think. There is Dr. Washington, after nearly 30 years of undisturbed dictation, and has proven to the you that he is a failure, still he clings on for dear life pleading for another chance to come back and some others are silly enough to think that it should be granted him. And just behold his scheme of pig culture; for a man of world fame as a great leader for more than a quarter of circle

There is no wonder that the people are worse off now than when he began. And why is he not with the rank and file, in the plead for human justice and equal rights?

Because that he never believed in such things, and if you get it at all; it will be by riding over him and his influence.

Why did he hasten to make a tour in the north to speak to Colored people when he knew that the Odd Fellows and others were going to convene there?

Some people are not so easily fooled he may think. This he may learn yet. I believe that W. M. Trotter and some others are right after all. If Mr. Washington cannot be the whole show; he is determined that there will be no show at all, and in this he is much like Theodore Roosevelt, and should be taught a similar lesson. The lily whites have no respect for mixed blood. And neither have I. Let every man prove his worth. Many of those silly Negroes who say that they do not believe in social equality think that they may get some favors by being of mixed blood. Go you; and do like the Germans and fight for what you

think is best for all as right, till not a man or beast is left; and God, will gladly give you a place among the myters of the earth.

Yours for absolute social equality

all under similar conditions, and

Respectfully,
I. S. MOORE,
Bahia, Brazil.

With voices softened from afar,
Sight lost in sound."

Early during the past week I received from the New York Tribune, Promotion Department, a postal card inviting me to get on the ground floor while it is yet gay, and purchase one of the beautiful lots at Beachwood, N. J., which the Tribune is giving away to each subscriber to the daily and Sunday edition of that one-time abolition paper. I filled out the blank as per instructions and in due time the literature arrived. Two or three hours after it reached me there came a representative of the Tribune Promotion Department to see me. I was in my den at the time drawing a little consolation out of a briar wood. The gentleman seemed a wee bit dazed when he discovered that I was not a member of the "Lady Anointed," and looked at me quizzically and then at the pictures hanging on the walls of my den, and finally cast his eyes quickly on my table, where the good wife had placed the morning and afternoon mail. Then, still standing (although I had asked him to be seated) he asked me if I was Mr. John E. Bruce. I assured him that was my name, and again requested him to be seated, and he sat down. I plainly saw, after looking at his card and learning who he was and what he came for, that he was embarrassed; that he hadn't calculated on seeing a colored man, and that he was disturbed over the loss of commission on a prospective sale, and so I said to him politely: "Mr. K—, your Promotion Department evidently has made a mistake. It's splendid offer of these fine lots to subscribers to the Tribune for a six months' subscription to the daily and Sunday editions is not intended to include colored persons. This is a restricted property and your Promotion Department does not desire to sell to colored people, is it not so?" Mr. K— went whiter and redder at intervals, which were very brief (for I soon brought the interview to a close), and began to give the usual explanation as to his own personal feelings in the matter, when I checked him by saying that I had nothing to say to him in respect of the Tribune proposition; that I had supposed the advertisement of the sale of these lots was made in good faith and that any citizen with the money, \$19.60, could buy one. The consistency of the Tribune, which is exposing fraudulent advertisers, did not strike me favorably. Mr. K— arose, in fact we both rose simultaneously, and I bade him a polite good evening, adding that I longed for the coming of the day prophesized by

Burns, when his race would be more humane.

"When men to men the world o'er
Shall brothers be for a' that and a
that."

Newspapers that "preach cream and live spilled milk" are greater and more dangerous hypocrites than some individuals who do the same thing, for they have a wider field to operate in. After the departure of Mr. K— I sat ruminating over the incident and in imagination received another visitor, a tall, lank member of the "superior" race with an unctious voice and supercilious sneer. "My name," said he, "is Race Prejudice. I was born in Hades and reared and educated in America. I hate and despise 'niggers' and some Jews, especially the poor ones. I can and I have fawned on the Jew to separate him from his dollars and on the 'nigger' for his vote, and I have gotten both by patronizing one and coddling the other, but on general principles I don't believe in either Jews or 'niggers.' This is a white man's country. 'Niggers' are black and Jews are 'Asiatics.' Can I sell you a box of this face bleach?" "No!" said I. "Get out of here quick!" It is yet to come to pass in that country that the stone the builders rejected will become the head of the corner." America is not completely out of the steel trap set for it. "There are millions of years ahead for her." Yet it boasts in making enemies of the most loyal element of its citizenship. The greatest day in the history of this country (and it is not far off) will be the day of COMPENSATION. BRUCE GRIT.

Feb. 8, 1915.

All Honor to Kenneth Oden
The Kansas City
May the Race Produce More
Courageous and Manly Young
Men Like Him, With Strength
in Their Arms and Courage in
Their Hearts.

"Kenneth Oden, Negro, a senior in Lincoln high school, was fined \$5 in the South Municipal court this morning, on a charge of disturbing the peace Oden struck W. I. Richards, 3809 Baltimore, a white man, while riding on a Union Station car yesterday afternoon.
Oden was accompanying a cousin a caterer of Topeka, Kas., and her two daughters, to the 1/2 Union station. Oden and his cousin testified Richards winked at her and motioned to her. Richards denied this.—Wednesday Post.

The above clipping from the Kan-

sas City Post should stir the heart of every manly—upright Negro in greater Kansas City and it should be a source of pride to know that we are developing a class of young men who do not fear, regardless of the odds to protect the womanhood of the race. He alleges a big burly white man ogles and winks and insults a colored girl as many of them have done before in a crowded street car, feeling secure that whatever he does will be endorsed by his fellows and that no punishment will come to him on account of the cowardice and the inferiority in numbers of the Negroes present. But in this case a mere youth, a pupil in the high school imbued with the courage of a determined father and mother resents this insult, and cuffs and kicks the big burly masher until he cries for mercy and the youth is arrested by the representatives of the law, taken before the courts and fined for defending the honor and the peace of his relatives. Had the situation been reversed and it had been a "drunken Negro" who ogles white women not only would one white man have assaulted him but every white man in the car would have felt it his bounden duty to have administered a blow or a kick to this vicious enemy of society. And instead of the assailant being fined on the presentation of these facts, he would have been liberated with words of praise from the court and its attaches and the culprit would have had administered to him the severest penalty upon the statute books.

And yet what can we expect in these days of prejudice and racial hatred? It was only a few days ago that Police Commissioner Reynolds is alleged to have said in discussing the case of a police officer on trial for shooting a white man and a Negro, "I will not take the word of any Negro or a number of Negroes against that of a white man." So colored men if this is the sentiment of those who are sworn to administer impartially the law, then it is our duty regardless of consequences whether we are fined, go to prison or die to protect our women, when they are right against the insults of any man white or black.

Kenneth Oden comes from one of the most cultured, industrious and respectable families in this state and inherits all the finer instincts and high ideals of his father and mother. But he can ill afford school boy as he is, to pay out five dollars and costs at this season of the year for no other reason than having defended the integrity and honor of women relatives so the Sun believes that the Ne-

groes of greater Kansas City should rally to his support and should instantly and enthusiastically raise not only enough money to reimburse him for the fine but to enable him to finish his studies in the high school and pursue a course later in some of the universities or colleges where manhood and honor is esteemed and respected. We start this collection with one dollar and call on every other Negro in Kansas City to give anywhere from five cents to one dollar to show this young man and all other young men of our race that we appreciate their courage and manhood in matters of this kind. We shall publish a list in our next Saturday's issue of all those who have contributed to this fund and every Church, school, club, fraternal organization and individual should contribute to this high and laudable cause.

SAYS WHITE TYRANTS RULE NEGROES TO-DAY

In an address at the Brooklyn Citizens' Club, an organization composed of representative colored men, Dr. W. Burghardt Dubois declared last night "the negroes of to-day are ruled by white tyrants who take what they please in taxes and give what they like in law and administration." The dinner was held in Raub's on Nevins street. Dr. Dubois was introduced by George E. Wibecan, president of the club. "The negro must have industrial freedom," declared the speaker. He criticized the efforts being made to segregate the colored race. "In social intercourse," said Dr. Dubois, "every effort is being made, from the President of the United States down to the so-called Christian churches, to segregate the negroes. Dr. Dubois advised the negroes to seek remedial legislation and suggested the negro voters in every Congressional district organize.

Among those present were: S. D. Mayo, F. E. Wesley, F. Gerard, Gilchrist Stewart, William Freeman, J. L. Mitchell, Daniel Agard, A. C. McKeel, W. H. Smith, Jr.; George H. Harris, F. H. Gilbert, A. D. Rice, W. J. Isaacs, Henry T. Mars, W. E. Warren, W. H. Smith, J. W. Johnson, A. M. Maroney, Charles H. Lansing, G. H. Fayerweather, Joseph Montonio, John Pool, L. F. Baldwin, George E. Wibecan, Alexander Plummer, W. H. Chadwick, R. W. McKinley, John M. Royale, W. W. Chisholm, G. G. Payne, R. D. Helms, A. D. Hampton, Samuel Hest, F. C. Holbrook, Dr. O. M. Walker, George Murray, Charles Boyd and H. G. Wilson.

Racial Consciousness - 1915

"GERMAN BRUTALITY"

Christendom has stood aghast at the repeated charges of German atrocities in Europe. Now Christendom finds that it has been fooled by the most part by the tales of unscrupulous press agents. The New York Times says Sunday: "Let us acquit and gladly acquit the German private of the charge. * * * Nevertheless, there have been atrocities * * * committed by the German Government." Then the Times recounts the Germans' sowing of the North Sea with mines, sending bomb hurling airships over Antwerp, Paris and Warsaw, battleship raids of the English and the like. But the Times fails to see that England and Belgium are only reaping retribution, swift and terrible for the "atrocities" they have practiced for generations upon other unfortified and undefended peoples. England in her colonies of South Africa in so-called times of peace has perpetrated systematic outrages upon the weak and helpless South African natives that neither von Der Holtz in Belgium nor Weyler in Cuba have meted out as acts of military necessity upon peoples in hostile rebellion against their countries. The African Kaffir to-day does not dare walk upon the sidewalks, he must be in bed with his lights out at curfew throughout the great cities of English South Africa. Hundreds of thousands of slave driven South African native laborers are herded to-day in the unspeakable English compounds, compared to which it is said the concentration camps of the Germans in Belgium are paradise. If the Belgians on the other hand have had their country laid waste, had they not made a howling wilderness of the Congo? More than all this, the criticism of the New York Times, the great Northern organ of the South and its race baiting, of German atrocities comes with the greatest ill grace. In the light of Monticello, the Atlanta massacre and the daily mob murders of Dixie, the New York Times should keep superbly silent. For the Times to talk of German atrocities during this war is for the pot to be called black by a whole cargo of kettles.

A MODEL LETTER.

For the past two years Jacksonville, Fla., has had a mayor who, to use the softest language possible, had no special love for his fellow colored citizen. A few weeks ago an election was held and a new mayor who has always been friendly was elected. Mr. J. H. Blodgett, a prominent and wealthy colored citizen, wrote the new mayor a letter that was afterwards published in the local papers. The letter reads as follows:

Jacksonville, Fla., February 23, 1915.

Hon. J. E. T. Bowden:

Dear Sir—I do not think that your most ardent white supporters could be any happier over your election to the office of mayor of this city than I am. Every self-respecting colored man in the city feels the same joy. As mayor of this city at the time of the great fire of 1901 I can never forget the fair and impartial treatment you gave to the colored people in their distress. You were mayor of the whole people. Serving under you as president of the colored relief committee in the fire times, I had the opportunity of seeing what kind of stuff you were made of in times and under conditions that needed brains and manhood. While in politics I know you are a staunch Democrat, yet in public office you have always been too big to do any harm to my people. You have always helped the deserving ones of us and have always stood ready to defend and protect us in an official way if we were right. It is no schoolboy's job to be the official head of a great, progressive city like Jacksonville, but under your leadership our city government will be harmonious in all of its departments and will put on new life. Your election was a great triumph, and, though under your white primary law I could not vote for

you, I prayed for your election, for, though you are white and I am black, our interests in our city are identical. Success to your administration is the wish of your friend,

J. H. BLODGETT.

We reproduce the above letter because it is a model of good sense and diplomacy. If more colored men in the cities North and South followed this method of letting fair and friendly white men know that their acts are noted and appreciated, and of serving notice on the other kind of white men that we are taking account of their acts also, even though we may be powerless to resent and prevent them, a great deal of good could be accomplished.

THE VIGILANCE COMMITTEE AGAIN (Continued from Page 4)

were in jeopardy. This superintendent could be at the head of a publicity bureau and could exploit through the daily papers the praiseworthy achievements of the Negro, and also facts concerning attacks made upon Negroes. It would be worth all it would cost the race if a man were to be in a position where he could put up facts concerning lynching. There is no doubt but that there would be enough to keep such an officer busy. Associated with him could be a number of the most representative men adjacent to the city of Washington, who would be his advisors and who could be called together without much expense. In addition to this, a Board of Directors could be appointed that would meet at least once a year and go over the matter of receipts and expenditures and promote the policy of this Vigilance Committee.

As to financing this committee and superintendents that could be easily done if we had anything like the hearty co-operation that such a movement should receive. With the concurrence of the General Conferences, the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, and the Colored Methodist Episcopal Church could appropriate out of the General fund, \$500 per year. The National Baptist Convention could appropriate easily \$500 or \$1,000 per year. The Supreme Lodge of the Knights of Pythias, a like sum, the B. M. C. of the Odd Fellows and so on with other secret organizations. Then the National Negro Business League, the National Medical Association and other gatherings, representative of the race in various capacities, could write into their budgets so much a year. Such an investment for a Vigilance Committee would yield large returns if a conservative, wide-awake, fearless, persistent, high-minded, conscientious, straightforward man were placed at the city of Washington. We would like to hear what the Negro Press of the country has to say to this suggestion.

J. W. J.

The Amsterdam News seemed related over the appearance of the capital letter "N" in-

stead of the small 'n' in the recent report of the Rockefeller Fund for educational purposes when speaking of Colored people under the term of Negro and Negroes. We have long ded that the word Negro is a mis-
-nen applied to the Colored people United States for it is both ethnol-
-y and popularly out of order. We are not Negroes; we are colored people with a sprinkling of Negroes among us. Our Caucasian neighbors, of course, use the word without thought of its consistency, or of its offensiveness; and the same may be said of our own leaders who have chosen the word to designate certain organizations, enterprises, etc., among us. Even contributors to the UNION-REVIEW, and advertisers use the rough word Negro rather than the smooth, euphonious word everywhere understood, and taken by us all without any feeling of offense. Scientifically and historically the word Negro is mis-applied.

Philadelphia, Pa.

Bulletin

JUN 21 1915

NEGROES RAP ONAL HYMN

Colored Mason Objects to Words as Not True For His People

Exception to the singing of "My Country, 'Tis of Thee" was taken by Grand Secretary William H. Miller at the annual service of Colored Masons yesterday in St. Paul's Baptist Church, 8th st., below Girard ave., because, he said, its words are not true in view of the awful persecution of the colored people in this country.

"This is not the land of the free and the home of the brave," he declared. "It is the land of a lot of cowards, some of whom are imported here, who murder and persecute the native people of the land because their skin is black. One of the duties of our order is to do all in our power to eradicate this injustice from our country."

The occasional failure of the South, where we make him self responsible for the moral well-being of the Negro is illustrated in the conventional attitude toward the segregation of houses of prostitution. Every Southern town practically has its red-light district. Public opinion forces the houses of ill-fame to the outskirts of the community. At the same time, another law—a law of real estate—is working just as relentlessly to crowd the Negro into the same area. Apparently neither of the two parties has any choice. The keepers of the brothels must go where public opinion will be indifferent to their business; the Negro must live where rent is cheapest. And, as a result, in most Southern towns and cities, "niggertown" and the red-light district are synonymous terms. Yet strange to say very few white people have been impressed with the tragic incongruity of the situation. We expect chastity from the Negro, yet we surround him in his childhood, in his home, with the spectacle of organized vice. We repose our faith in the ennobling influence of the church and the school, yet we often find the Negro church and the Negro school cheek by jowl with the white brothel. Human nature at best is frail, and especially so in a child race. The Negro cannot live in proximity to houses of prostitution and fail to be contaminated; he cannot in his daily life be confronted with the depravity of certain white men and then be expected to imitate those finer white spirits whom he knows only by hearsay."

The above is quoted from an article in "The Southern Workman" by Prof D. Hiden Ramsey of the University of Virginia. It is a truthful picture of a condition that confronts the colored population of every Southern city, and it is a problem upon which it seems hard to arouse the moral conscience of the whites, who, as Mr. Ramsey says, are responsible for the moral guidance of the colored race, "both in leaders put forward and in environment created."

Our schools, such as Hampton, Howard, Shaw, St. Paul and others with your bad element. How can we teach them morals when they are surrounded by force of economic pressure with every ally of sin and the devil?

Emancipation Has Been Our Worst Foe, Says Negro Leader

Constitution
1-24-15

Declares It Alienated the Southern White Man--Address in Little Rock Creates Widespread Comment

Many of the colored people's moral delinquencies that are attributed to psychological and biological conditions are merely the result of sociological conditions, and at times when our solicitous white friends of the "social uplift" set inquire as to how they may help the race, we feel constrained to tell them to open their eyes and see our problem in its true light. To get some of the religion of the Lord Jesus Christ in their hearts and do right. To practice the Golden Rule.

In most of our Southern cities the word Colored is synonymous with segregation and all the evils that surround that hideous condition. In Petersburg the city authorities have located an incinerator, or crematory, next to one of the colored public schools. In Norfolk a detention hospital for contagious diseases has been built in the heart of the colored people's most restricted residential district. And another residential district of the colored people in Norfolk is contaminated with the presence of four or five legalized white houses of prostitution. A movement is on to have these [houses of prostitution removed, and what do we find ourselves up against? The combined opposition of political influences, landlords, saloon interests and rental agents, all white. These powerful agencies would go on blighting Negro morals for the sake of commercialized vice. Still the colored people are pointed out as being immoral and criminal and the social uplifters among the whites go on timidly talking about

Little Rock, Ark., January 23.—(Special.)—In a notable address delivered here to negroes, Dr. Wilkins, a negro leader, told them that in the matter of alienating the southern white man from the negro, emancipation had been the negro's worst foe.

His address is "going the rounds" of the country.

Among other things, he said:

"I say here now, once for all, if we are to celebrate this occasion (Emancipation day), we cannot in any conscience forget those who, in anguish and pain, still held out to us a hand without which we must have perished from the earth—our freedom a travesty, and Lincoln's proclamation would have had no place except as an epitaph of what might have been.

Celebrate White Man's Kindness.

"Let us then celebrate this day, in memory of their helpful friendship and in memory that we had the good sense to prove our worthiness of their benefactions by not resorting to torch or anarchy. And with a blush of shame that anywhere in our beloved southland any negro's pretended friends supposed that Lincoln's proclamation ever contemplated the immediate elevation of the ex-slave to place and power that meant the humiliation, not only of the negro's best friends but the destruction of that mutual reliance which was the most important element in the remaking of this southland.

"Does anyone believe that Lincoln would ever have signed a paper in which he could have foreseen such a saturnalia of wickedness as reigned over the south during the days of reconstruction? A period of our history that every man who remembers it would gladly blot out if he could. No. It would have been better for that great heart to be still in that noble breast than know that an instrument of his making could be so construed as to produce such a condition in the land of his birth. God was merciful in taking him from such a scene. He never intended it. No! Not that man, whose tender heart held no malice. And like the master of Galilee, he taught love of one's enemies.

A Touching Incident.

"Please excuse this seeming digres-

sion. I remember well, as if it was but yesterday, when old mistress came into the kitchen and told my mother: "'Aunt Jane, you are free. As free as I am. And you can go.' "She wore a large gray shawl, and as she turned to go I saw tears on her pale cheeks. My mother caught hold of her shawl and with streaming eyes said:

"Miss Jennie, where shall I go? What shall I do? I have nine children and I know no one but you. Why must I leave you?"

"We were all crying now.

"Oh, no, Aunt Jane," she said, "you need go nowhere. You can stay right here if you wish and as long as I have a crust of bread you and your children shall eat. I will pay you what wages I can. And so long as I live and you stay, if you suffer I will suffer, too."

"We stayed and she did suffer, much more than we. This scene was at that moment being enacted in thousands of homes all over this broad land. Those words were as the star of Bethlehem on that dark night to every negro then on the plantations of the south, as he stood dumfounded at seeing old mistress in tears.

Denounces Carpetbagger.

"And when old master came to his dilapidated home from the war, he said 'amen' to every word that old mistress had said. And all was well, until the carpetbagger came and, with his damnable practices, preaching and promises, hatched the hell into which the south was plunged from '65 to '76 and out of which the negro came reft of the friendship and help of those whom he knew and who knew him, those whom he loved and who loved him. And the scamp fled with his ill-gotten gains to safer quarters and left us to shift the best we could and meet the storm of an outraged manhood. Today I wish you to celebrate the release of our friends from a worse slavery, a more galling yoke, than we ever wore. And let us celebrate by returning to our first and best love, and let us join hearts and hands with them and sing with all the soul:

"I never will leave or forsake thee. Where you live I will live, your God shall be my God And where you die there will I be buried."

The Real Freedom.

"If this celebration shall mean this to us, then there long we shall have occasion to shout 'free at last.' This is the only kind of blow that we may strike which will mean liberty and freedom. It is in this way, and in this way only, will the negro in America ever be free. Let us first free the white man from the impressions made on him under vicious leadership of false friends, and then we may hope for him to free us from the bonds which our own hands have welded about our feet. And not until that day arrives can we have an emancipation celebration that will mean anything.

"Let us regain the love which we forfeited for the few political husks on which we fed, and that love will make us free. At present I think we are foolish for celebrating an event which has meant nothing to us but humiliation, persecution and alienation, degradation, obloquy, scorn and contempt. We are celebrating an event that has never taken place, and you know it as well as I. But some things did take place on that memorable first day of January. The ruined southern white man gave us homes and food. He fed us when hungry, clothed us when

naked, administered unto us when sick and visited us when in prison. And our Lord says for one to do that, is to do it for Him. Let us not forget it, but celebrate it. Remember all ye who think that Lincoln's proclamation set you free, that if it is so, our white friends were our saviors."

MAYOR TO SEE FIRE-ESCAPE

Evinces Deep Interest In Efforts of Druid Hill Avenue Residents to Maintain a First-Class Neighborhood

The Afro-American
Can Redger

A delegation consisting of Dr. and Mrs. P. Edward Wheatley, Mr. R. H. Butler and Dr. S. Harvey Johnson called upon Mayor Preston Friday morning and filed a protest against the fire escape which has been placed in front of the apartment house on Druid Hill avenue, near Dolphin street. Dr. Wheatley, who acted as spokesman told the Mayor that the fire escape was unsightly and that in view of the fact that this was one of the most exclusive residential sections for colored people in the city the fire escape would have a tendency to depreciate property in that section. He also said that nearly five hundred thousand dollars had been invested by the colored people in that neighborhood in real estate and the erection of the fire escape was out of keeping with the improvements that the city was making along Druid Hill avenue.

The Mayor listened very attentively and at the conclusion of Dr. Wheatley's remarks, promised to look into the matter carefully and see if it would not be possible to have the obstruction removed. He also said he was interested in keeping the neighborhood up to its present high standard and was not in favor of allowing anything to be done that would mar its beauty or depreciate values.